DIRECTORY FOR Midwives:

OR, *A Guide for* WOMEN,

In their { *Conception*, *Bearing*; And *Suckling their Children*.

The First Part Contains,

1. *The Anatomy of the Parts of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What Monsters Conception and Generation.*
4. *What further Conception.*
5. *A Guide for women in Conception.*
6. *Of Abortion, or Miscarriage in women.*
7. *A Guide for women in their Labour.*
8. *A Guide for women after they are Delivered.*
9. *Of Nurses, Children.*

To Cure all Diseases in Women, Read the Second Part of this Book.

By *Nicholas Culpeper* Gent. Student in *Physick* and *Astrology*.

Printed for George [illegible] at the Sign of the BIBLE on London-[illegible]

A

DIRECTORY

OR

Midwives:

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A Guide for WOMEN,

In their Practice.

Being a Plain and Familiar Way of Instructing Them in their Duty.

Second Part of this Book.

By Nicholas Culpeper, Gent. Student in Physick and Astrology.

To the MIDWIVES of England, Nicholas Culpeper wisheth success in their Office in this World, and a Crown of Glory in that to come.

Worthy Matrons:

YOU are of the Number of those whom my Soul loveth, and of whom I make daily mention in my Prayers. And having (upon sound Resolutions) consecrated the rest of my Life to the Service of my Country, in what knowledge I was brought up in, or have spent the greatest part of my Studies about: The moving cause of which was, a serious consideration of the notable injuries offered to Men and Women, and indeed to the Kingdom in general, by abjecting the Rules of Physick from them, either not Writing them at all, or to no purpose, which is so apparent, that a Man needs not the Eyes of a Lynx to see it, he may Read it running, though he be as blind as a Mole, if he hath but half so much Nature left in him. What an insufferable injury is it, That Men and Women should be tortured up in such

ignorance, that when they are sick, and have herbs in their Gardens conducing to their Cure, they are so hood-winked, that they know not their vertues. Is not this to uphold a company of lazy Drones; most of whose Covetousness out-weighs their Wits as much as a Mill-stone out-weighs a Feather? How they will answer for it another day, God knows, I pitty their conditions: the world will not last always. The consideration of this, I say, put me upon it, to write Physick *in my Mother-tongue. I thought, and yet, I think I am not mistaken in my thoughts, that it were a good acceptable work, well pleasing both to God and Man, to employ that talent God hath given me, for the repressing of this so great, so apparent, so sensible an Evill. If I fail, it's in the power, not in will; and God accepteth the will for the deed, and so will godly people, for godliness is derived from God-likeness. I conceived a few thoughts, and I hope to bring them to perfect birth, viz. To lay down some Rules whereby a man may as well prevent sickness before it comes, as remedy it when it is come. And that this may be done Methodically, for things look best when they are in order, because God is the God of order, I determined to write of the preservation of Man, even from his conception to his grave. What now remains, but to bring this determination into act? In doing which, I begun here, and having*

begun here, to whom should I dedicate it, but to you? And though I confess the Theory of this be requisite, very requisite to all women, yet to whom doth the Practical Part of it belong, but to your selves? If you please to make experience of my Rules, they are very plain and easie enough, neither are they so many, that they will burden your brain, nor so few that they will be insufficient for your necessity. If you make use of them, you will find your work easie, you need not call for the help of a Man-Midwife, which is a disparagement, not only to your selves, but also to your Profession. And let me tell you this, (and I'll tell you but the truth) to your knowledge, care and skill, is committed, both the being, and well-being of Women in Labor. The Creator of Heaven and Earth, the God of all the world, the great first being of all things, commits the life of every Child of his to your Charge, even to the very first minute that he allots it to draw its breath, and at your hands will he have an account of it another day. Oh! What manner of woman ought a Midwife to be? With what knowledge, skill, care, industry and sincerity ought she to perform her office? Let every honest Woman that takes this charge upon her, take notice of it, and when she comes to deliver a Woman, let her know, that for that day-nights work she must another day give account before Jehovah, the Lord Jesus Christ, and all the Angels.

So

So soon as you have read this, you will presently agree with me, That a Midwife ought to be as quick-sighted as Argus, her wits must be in her head, for her book are at home. Hippocrates was never better skilled in the Rules of Physick, than a Midwife ought to be.

To wind up all in a word, All the perfections that can be in a woman, ought to be in a Midwife, the first step to which is, You know your ignorance in that part of Physick which is the Basis of your Art. When you know what you want, then you know what to crave; and you know who said, If any want wisdom, let him ask it of God (not of the Colledge of Physicians, for if they do, they may hap to go without their Errand, unless they bring money with them) for he gives liberally to all men, and upbraideth no man. Many of you are ancient, but if you be too old to learn, you are so much too proud. God speaks not now by voice to men and women as formerly he did, but he speaks in and by men; and 'tis no part of wisdom for men and women to shut their ears against it. When Christ preached in Noah, the old world did so, and you know what came after. I confess, God hath given me some little sparks of knowledge, I do not call them little as they come from God, for such a word would hold forth, if not Blasphemy, yet extream Ingratitude; but I call them [illegible] comparatively, in respect of what shall

shortly be revealed to the Sons of men. You all know the day must break before the Sun riseth, and this I know (as surely as I know my own Name) if I reveal what I know, this light shall increase in me as a perfect day. If I hide it, I know as well what became of that Servant that wrapped up his Talent in a Napkin, and buried it in the ground; and when I think what became of him, I tremble to think what will become of others that do the like.

To conclude; Grave Matrons, *be diligent in your Office, and be as careful as diligent, as well to prevent evils* before *they come, as to provide for them* when *they are come. So may you expect the blessing of God upon you and yours, the Lord will build you houses as he did the Midwives of the* Hebrews, *when* Pharaoh *kept their bodies in as great bondage as* Physitians *of our times do your understandings. And when the days allotted for you to live in this world are expired, and the time of your change shall come, the Lord will provide an habitation for you not made with hands, which shall never pass away. You know who it was that promised,* If you be faithful to Death, you shall have a Crown of Life.

Lastly, *Let me intreat the favour of you all, That if you by your own experiences finde any thing which I have written in this Book, not to be according to truth, for I am but a Man, and there-*

therefore subject to failings, first judge charitably of me. Charity and Honesty always walk hand in hand together, and think ill of no man. *Secondly, Acquaint me with them, and they shall be both acknowledged and amended. As for my self, I desire during my life, always yet to remain,*

Yours, in what I may, or can,

Nich. Culpeper.

Child in the Wo

Second of the Figures in this Bra
according to the Opinion

FIG. I.

The Depury-Kidneyes or Flee-Kidneyes, called in Latin Renes Succenturiati.

The True Kidneyes, as yet distinguished by divers learned; but ill expressed in point of Scituation, by the Graver's mistake.

The great Arteria from which the Branches go to the Kidneyes and Capsulæ, or Cases.

The Vena cava, from whence spring the Emulgents, and the small Twigs of the Capsulæ, or Cases.

FIG. II.

Shews the Scituation of a Child in the Womb, howbeit in some it differs.

A The Head binding forward, so as the Nose may be hid between the Knees.

The Bunches, to which the

The Arms.

The Band or Rope carried thing by the Neck, and bended back upon the Forehead, and continued with the Placenta, re-

ving the difference of the Parts of
male in a Person of Years.

shows the Form the Child lies in, in the Wom
PARÆUS and Bartholinus.



C. *The Arme.*

The Band or Rope carried along by the Neck, and bended back upon the Forehead, and continued with the Placenta, *expressed in the following Figure, at the Letter* D.

FIG. III.

AAA *The Membrane* Chorion, *divided.*

BBB *The* Amnios *Membrane, as yet covering the Band.*

CC *The inner Concave part of the* Placenta, *or Womb-cake, which lyes next the Infant with twigs of the Vessels.*

D *A portion of the Band or twisted Rope.*

FIG. IV.

Expresses the outside of the Womb-cake, which cleaves to the Womb with (EEEE) *the Clefts and Chinks therein, which vary in respect of number and depth.*

FIG. V.

The Skeleton of a Child as it is in the Mothers Womb; which in very many Particulars differs from that of a grown person, as



ding to the O[illegible]on of *Spigelius*.

This Table shews the Infant [illegible] and disrobed of all its Tunicles both proper and common.



AA *The Portions of the* Chorion *dissected and removed from the proper place.*

B *A Portion of the* Amnios.

CC. *The* Membrane *of the Womb dissected.*

DD *The* Placenta *being a certain fleshly substance indued with very many Vessels, by which the Infant receives its Nourishment.*

E *The Variation of the Vessels which make up the Navel-string.*

FF *The Navel-string by which the Umbilical Vessels are carried from*



the Navel-string.

PP The Navel-string by which the Umbilicar Vessels are carried from the Placenta to the Navel.

GG The Infant as it lieth perfect in the Womb near the time of Travel.

H The insertion of the Umbelicar Vessels into the Navell of the Infant.

Culpepers Midwife Enlarged.

Book I.

of the Vessels dedicated to Generation.

Præmium.

THE *Eternal God*, the *Creator* of all things, having made that wonderful Work of his, the Frame of this World (every jot of which sheweth forth the infinite Power and Glory of God to the Sons of Men; for *God made the world to shew his infinite Powers and Wisdom, and he will destroy the world to shew his Justice; and he yet preserves the world to shew his Mercy and Patience to the Sons of Men*) he afterwards made Man in his own Image, an *Epitome* of all that he had made, in such a manner, that whatsoever is to be seen in the World, may be found in Man: and he made him Ruler over the Work of the hands of his hands, so that there is nothing within the whole Circle of the Creation which God did not make subject to the industrious capacity of Man: but Man being thus happy, made himself as unhappy by his fall, that he is loathsome even to himself and so

thers, even at his very Nativity, which is most pathetically described in *Ezek.* 16. 4, 5. *And as for thy Nativity, in the day thou wast born, thy Navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swadled at all. No eye pittied thee to do any of these unto thee, to have compassion upon thee, but thou wast cast out into the open field, to the loathing of thy person in the day that thou wast born:* And from this original sin proceed those abominable actions which we may daily see in the world, for by it the understanding is blinded, the will perverted, and conscience shipwracked. After this, the Lord in pure mercy to Mankind, sent the Lord *Jesus Christ*, his only begotten Son, who was equal with the Father to take our nature upon him, and thereby unite us again to the Deity, and to satisfie his Justice to the uttermost for our sins, whereby we are again interested in Heaven; what remains then of us to be done more than by considering the uncertainty of mans life, and how many casualties he is subject to here below, to labour what in us lies to search out the secrets of Nature, whereby we may preserve our own lives the more to glorifie our Maker, and to communicate that knowledge, which by our industry we have obtained, unto the Sons of Men our Brethren: doubtless this was that which moved *Solomon* to make choice of Wisdom, accounting Riches but dung, and a Kingdom but vanity; neither did he keep close his knowledge to himself (as too many now a dayes do) but he published large Discourses both of Birds and Beasts, Herbs and Trees, and of all the stars of Heaven, however through the iniquity of the times they are since lost. The very same principles first moved me to publish what I knew to the world, and experience

rience witnesseth to me, that the more I reveal that knowledge God hath given me to the world, the more he still teacheth me; and being determined within my self, not to give over till I have finished the whole Body of Physick, I began first at the principles, namely, The Anatomy of the vessels dedicated to Generation; for above all things I hold it most fitting that Women (especially Midwives) should be well skill'd in the exact knowledge of the Anatomy of these parts. Let it not be objected to me that many good Midwives are ignorant of it: What then? The more is the pity say I: Must not I teach my child a reason of what it saith, because a Parrot can speak as plain as it without it? A Midwife is (or else should be) Natures helper; and how can any help Nature, and not well skilled in the Tools by which Nature doth her work? This then is the business of this Book, *viz.* To give you a brief, yet very perfect Anatomy of those members which nature useth as instruments to beget its like, to which I have added some means how to preserve them clean and pure, the neglect of which I conceive to be the reason of most miscarriages in women, nay, and of the death of most children in their infancy: which being done in all reason, the manner of Natures forming the Work, and fashioning the Child in the Womb, is next to come, and shall (the Lord assisting me) in the next place be handled.

The Instruments of Generation are two sorts, *Male*, and *Female*; their use is the Procreation of Mankind; the Operation is by *Action* and *Passion*, the Agent is the *Seed*, the Patient *blood*; So that the Body of Man being composed by action and passion, he must needs during his life, be subject to them both. Let no man

object to me, that many have written worthily of this subject before; 'tis very probable; and 'tis as true that there is no less reason and understanding required to judge of Sciences formerly written, than there is to be the first Writers of them. I have been as plain as I can, and that satisfies me, and so I hope it will do all honest people.

To return to our purpose, that this may be made clear, and honest Women know what they have to do, I shall divide this Book into two Sections.

Viz. { 1. *Genitals of* MEN. 2. *The Genitals of* WOMEN.

(All these are far more exactly Described in Veslingus *Anatomy in English. And also in* Riolanus *Anatomy they are most clearly described, with the Diseases incident to these Parts, and the Seat of the Diseases. And for the Cure of all Diseases, see* Riverius *Practice of Physick in English.)*

They that think the use of these Medicines is too brief (ie's so only for cheapness of the Book) let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingus, &c.*

Sect.

Sect. I.

The Genitals of MEN.

FIrst, for the *Genitals* of Men, (for I hope good Women will pardon me for serving mine own Sect first) some prepare matter to make Seed of, and they are called *Vasa Præparantia*; some elaborate or work this matter, as the *Corpus Varicosum*; some make the Seed fruitful, as the *Stones*; some carry the Seed back from the Stones, and those are called *Deferentia*; some keep or contain the Seed so carried, as the *Seminal Vessels*, or the *Prostatæ*: some ejaculate or cast out this Seed from the Vessels into the Womb, as the *Yard*.

I would willingly speak a word or two of each of these apart, but least kind Women (whom my intent is to please in this Treatise (if doing good to them will please them) should be offended that I explain not those strange Names which the *Rabbits* of our and former Ages have used to muffle up our Eys, least we should see the truth, and so break their yoaks of bondage from off our Necks) least (I say) they should be offended. I desire them to take notice, That they shall find them all explained in an Alphabetical order at the latter end of the Book; the iniquity of former times hath been such, that I want fit English terms to

expresse them; unless I should coyn them, and that I
leave to be done by such as affect novelties. If I shoul
every time I mention their outlandish words (part o
which are *Greek*, part *Latin*) stand to explain them, i
would trouble the Readers patience much to read them
and mine more to write them; therefore when yo
meet with them, search the Table at the latter end o
the Book, and you may understand them.

I would desire such Gentlemen that are skilled in A
natomies (of which I am afraid there is but a few) t
pardon me in that I have not followed the vulgar Rule
of Anatomy. I desire you to know that I am not un-
skilled in most Anatomies that are written; (and have
been an Eye-witness in all I have written: my opinion
is, That he is not very wise that altogether neglects Au-
thors, but he is a Fool in grain that believes them be-
fore his own eyes. I commit my Writings to the tryal
and censure of time, as they have done before me, and
shall with gladness embrace that man that in the Spi-
rit of meekness (which is next of kin to the Spirit o
God) tell me of my Errors. Be diligent, be diligent
God and good men hate idle men and women; and
that you may be Methodically diligent, be pleased t
accept of this first Section, subdivided into these ensu-
ing Chapters. I hope you will pardon me if I should be
a little critical, or at least forbear your censure till you
know, and are able to prove I am in an Error; he that
censures before he knows, publisheth to the world tha
he is an envious Fool.

Those that would be knowing Physitians, let them
study their Books of mine, viz. *Platerus, Sennertus, Ro-
deus, Bauhinus, Bartholinus, Johnston, Vesalius*, &c.

Chap.
Of the Preparing Vessels. 1
Corpus Varicosum. 2
The Testicles or Stones. 3
Vasa Deferentia. 4
The Seminal Vessels. 5
The Yard. 6

Of all these in Order, and although (perhaps) they may be more than many of you have heard of, yet not one more than is true, nor a little more than is useful.

Chap. 1. *Of the* Vasa Præparantia.

THese *Galen* calls ἀγγεῖα παρασκευαστικὰ, *Turin* and the Latins *Vasa Præparantia*, the Name. fittest term we in English can give them (for we must borrow terms of other Nations, that we may make the common People believe wonders, that so our selves may grow rich and proud, and keep folk in ignorance, though to their own undoing, and the loss of many a dear life) is *Preparing Vessels*, which name is taken from their office, which is to prepare use. that matter or substance which the Stones convert into Seed, and fit it for that work: they are in number four, two Veins, and as many Arteries.

And here by the way let me instruct you in one notion (for I make no question but Physitians have kept you in ignorance enough) the Liver is the original of blood, and distributes it through the Body by the Veins, and not the Heart, as *Aristotles* waking dream

was, *viz.* That the heart was first formed in man, and is the seat of Blood, and the *Sun* of the Body, as the *Sun* is the heart of the World: but we shall prove another manner of *Microcosmical Sun* by and by, when we come to shew Astrologically how man is formed in the Womb. *Vesalingus* and many other Anatomists which danced after *Aristotles* pipes, fell into the same error. Its use is to nourish the Body, and repair decaying flesh; and that you may conceive to be the reason why men which keep a very slender diet fall away in flesh, because they want food to breed blood enough to nourish them. The heart is the original of the vital or quickning Spirit, which it distributes to the Body by the Arteries; I pray remember this all along. For you shall see some effects of it in the next Chapter.

Number. *Original.* The Veins (as I told you) are two, a right and a left; the right proceedeth from the *Vena Cava*; the left from the Emulgent Vein, although happily through that ignorance you have been trained up in, you know not what belongs to these Veins, neither is my present task to teach you; yet hereby you may come to a sight of your ignorance, and that is the first step to knowledge; and I assure you, if you want love to knowledge no more than I want will to teach you, you may (if God hinder not) have more by one half than you have, before you be two years elder.

I confess the Learned make a grievous quoyl, what the reason is, these two Veins should proceed from a different Root: I could quote them, and mine own Opinion too, and I suppose you partly believe it; but I forbear, it being my Opinion that young Naturalists as well

well as young Christians, ought not to be led into doubtful disputations.

Both Arteries arise from the great Artery, which the *Greeks* call ἀορτὴ, which is indeed the great Trunk and Original of all the Arteries.

Such as would cure all Diseases, let them read these Books of mine, *viz. Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingus, &c.*

Chap. 2. *Of the* Corpus Varicosum.

YOu remember what I told you was the use of the Veins and Arteries; the preparing Veins and Arteries, the one carrying blood, the other vital Spirit, and all tending to the propagation of man: all four tend down directly to the Stones; 'Tis not my present scope to tell you which way: They serve as Labourers to carry the Stones what they need; as Labourers carry Bricks and Morter to the Masons to build an house, so these carry blood and vital spirit to the Stones to make Seed, and now you know whereof Seed is made, *viz.* Vital and Natural Blood, or blood and vital Spirit (which you please) concocted by the Stones. We shall have occasion further to speak of this before we come to a Conclusion of the Book, it is not proper in this place; But stay a little, Labourers temper their Morter before they bring it to the Brick-Layers; neither is it fit the Stones should do all the work themselves, having four servants to attend them; therefore these four Vessels, though at their first descension they keep at small distance the one from *Its use.*

from the other, yet before they enter the Testicles or Stones (call them by which name you please) they make a most curious implication, intertexture, or twisting the one from the other, which the Greeks call ἀναστόμωσις, (If I be not mistaken, the word signifies a *Kiss*) sometimes the Veins go into the Arteries sometimes the Arteries into the Veins; then they separate again; the beholding of which brings an exceeding deal of delight to the Eye, and content to the mind (I could shew it any man in the Anatomy of a Dog) this implication, weaving or twisting (as I called it before) is that which some Chyrurgions call *Pampiniformis*, and some *Corpus Varicosum*, which was the thing propounded to be treated of in this Chapter.

I do confess the same contexture of Veins and Arteries though not in the same form, may be found in other parts of the Body, as in the Arms and Legs; else a man being there wounded, could not bleed to death: for unless the vital Spirit comes out as well as the blood, he might but loose his nourishment for the time, he could not loose his life. But to proceed ——

Substance, Form. The substance of this interweaving of the Veins and Arteries is very hard, long, almost in form of a Pyramide, without any sensible hollowness.

Use. Their Use is to mix exactly the blood and vital Spirit, and of them both to make one Body, they being also to change the colour of them from red to white, that so the Stones may have a fit matter to work upon, and the easier work to do; therefore this interweaving reacheth down even to the Testicles themselves, till it even pierce their Substance.

Chap.

Chap. 3. *Of the Testicles, or Stones.*

Name. THe Stones are called in Latine *Testes*, that is, witness, because they witness one to be a man; ask the Pope else, he will tell you I say true. The Greeks call them *Didymus*; because they are two.

Place. I need not tell you where they are placed, for every Boy that knows his right hand from his left, knows that.

Substance. Their Substance is white, soft and spongy, full of small Veins and Arteries, and that's the reason that when humors flow down into them, they swell to such a bigness.

Form. Their form is oval, but their bigness is not alike, say Authors; he that hath a mind to know, it's but feeling. They say the left is the biggest, but the right is the hottest, which (say they) breeds the best and strongest Seed; and so they see Nature together by the ears with it self, as though the Stones could not agree in their own action. I suppose the first reason of this fancy in Authors, arose first from a truth (as indeed most errors did) they knew there was both a *Microcosmical Sun* and a *Microcosmical Moon* in the Body of man, the one of which gave vital heat, the other radical moisture to it: then comes old *Aristotle*, and he finding that the *Celestial Sun* ruled the right Eye, and almost all the right part of man, and the *Celestial Moon* the left, and having an overweening conceit of himself that he knew every thing, though indeed he knew nothing at all rationally of the influence of the Planets upon man, presently concludes (before once

once he had looked whether or no he could prove it) that it was the *Cœleſtial Sun*, which cauſeth the heat and ſtrength of the right ſide of the Body, which indeed is no ſuch matter, for it is the *Microcoſmical Sun* within the Body which gives the heat to it, and the *Microcoſmical Moon* which gives the radical moiſture, and that I prove by this Argument, Becauſe man is internally hotteſt in the Winter-time, when the *Cœleſtial Sun* is at the greateſt diſtance from him, as appears by the quickneſs of his digeſtion then. Each Stone hath a Muſcle, which the Learned call *Cremaſter*, *Muſcles.* from the *Greek* word κρεμαδ which ſignifies to hold up, becauſe they pull up the ſtones in the act of generation, that ſo the veſſels being ſlackned, may the better void the Seed. Age and ſickneſs weaken theſe Muſcles, and then the Stones hang down lower than they do in youth and health.

Uſe. The Uſe of the Stones is, 1. To convert blood and ſpirit into Seed for the procreation of Man, and yet by your leaves, they convert not all the blood that come to them into ſeed, but keep ſome for their own nouriſhment. 2. They add heat, ſtrength and courage to the Body, and that appears, becauſe Eunuchs are neither ſo ſtrong, hot, nor valiant as other men; neither is an Ox ſo hot or valiant as a Bull

As for the Tunicles or Skins that cover and enwrap the Stones, they conducing nothing to our preſent ſcope, I willingly omitted them.

Tranſverſe the ſtones in a ſmall Body like a Silk worm, which is called *Epididymis*; by one extremity of which, the Veſſels called *Deferentia* enter the Teſticles, and from thence carry out the Seminal matter; from the other extremity paſſes that Veſſel called *Farfatorium*.

Chap.

Chap. 4. *Of the* Vasa Deferentia.

THe Vessels called *Deferentia*, are those which carry the Seed, being perfected and throughly concocted by the heat, and force of the Stones, from the Stones to the seminary Vessels, which are ordained to keep it till time serve for, or need require its expulsion. *Their Office.*

They are in number two, and no more, in colour white, in substance nervous or sinewy; they have a certain obscure hollowness in them, and therefore *Herophilus* calls them πορὰς σπερματικὰς, or the *Spermatick Pores.* *Number.*

They arise up from the Stones even unto the Belly, not far distant from the Preparing Vessels; when they are come into the Cavity of the Belly, they turn back again, and pass to the back-side of the Bladder between it and the right Gut; when they come near the neck of the Bladder, they are joyned to the Seminal Cells, which are not much unlike the Cells of an Hony-comb; these Cells contain an oyly substance, for they draw the fatty substance from the Seed, which they empty out into the passage of urin, chiefly in the act of Copulation: the supposed reason is, that the thin internal skin of the Yard be not offended with the acrimony or sharpness of the Seed. The *Vasa Deferentia* having passed, these fall into the *Glandulæ Prostatæ*, which are the Vessels ordained to keep the Seed; to them now turn we. *Use.*

To be a skilful Physitian, study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus. Johnston, Vesslingus.*

Chap.

Chap. 5. *Of the Seminal Vessels.*

Description. THe *Prostata* or *Glandulæ Seminales*, are of such a Body as the Vulgar when they find the like in their meat, call Kernels.

Place. They are placed between the Neck of the Bladder and the right Gut.

These compass about the *Vasa Deferentia*, and through the midst of these passeth *the urethra*, or common passage both for Seed and Urin: you may if you please call it the Conduit of the Yard. I know not suddenly what fitter English word to give it; I am perswaded, and I have some hundred of crabbed terms to witness it, that the Physitians have taken far more pains to lead men into ignorance, than I shall or can do to teach them knowledge, the ignorance of our Fore-fathers made Physitians laugh in their sleeves; but the end of all things hastens, and that knowledge is breaking out, which shall so enlighten the World, that he who hath but half an Eye may see their baseness without a pair of Spectacles.

At the mouth of the *urethra*, where it meets with the *Vasa deferentia*, which is (as I told you) in the Seminal vessels, is a *Caruncle* (there is another of their terms) in plain English a thick skin; its office is, that the Seminal Vessels being of a spungy Nature, might not shed the Seed against their will. This skin which is very full of pores, the pores open through heat of the act of Copulation, and so gives passage to the Seed, which being of a very subtil spirit (and the subtiller for being rarified) will pass through as Quick-silver passeth

through

through Leather; you can see no holes in the Leather by which it passeth, neither can you see in this skin, unless in the Anatomy of a Man that had some violent running of the Reins when he died, then they are conspicuous; for indeed these Vessels are the proper seat of that disease, however it came in time to be called the running of the Reins; I have often read that the Reins separates the Urin, but that they contein Seed, is believed by none but by the Sons of *Tradition*.

Besides, many times, by hanging of a Dog, his breast being swelled by retaining his breath, and his bowels being compressed by swelling of that, hard dung sticking in the right Gut (which will always be if you give him binding meat the day before you hang him) doth so compress these vessels, that you may plainly discern these passages or Pores open.

Many times when Children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to kill, than cure Children) I say, many times in drawing away the Stone, these Vessels are torn, and then if happily the patient happen to live, he may keep other mens Children if he please, but will never be able to get one of his own.

Their substance is hard and spongy, of the bigness of a Walnut, or very near; and their use was taught you in the former Chapter.

Chap. 6. *Of the Yard.*

THe Latins have invented very many Names for the Yard, I suppose done by Venerious people (which *Rome* it seems was full of then, since which time Vices have

have increased there faster than vertues) I intend not to spend time in rehearsing the Names, and as little about its form and situation, which are both well known, it being the least part of my intent to tell people what they know, but teach them what they know not.

Parts of the Yard common.

1. The Parts of it are partly common to it, and the rest of the Body. 1. The outward skin, which investeth the whole Body; the Eyes, Mouth, &c. excepted; as also the top of the Yard, the Greeks call it Ἐπιδερμὶς, the Latins *Cuticula*; and we in English, the outward skin, or Scarf-skin; it is very thin, as thin as the skin you pill off from the outside of a Codlin; it is easily lost, and as soon grows again, and is altogether void of sense; you may easily thrust a needle through it and feel no pain; its use is to defend the other skin from dust, smoak, or what else might offend it, or penetrate its subtil pores.

2. The skin the Greeks call Δερμὰ, the Latins *Cutis*, which is somewhat thick, & full of Pores, through which the sweat and suliginous vapors of the third concoction (which concocts blood into flesh) pass out; these Pores are very many, as thick as the holes of a Sief, but not so big; indeed they are as thick as they can be, and so small that they are not visible to the eye; therefore Physitians call sweating and the passage of vapors through them, *Insensible Transpiration*: indeed they are far wider in some men and womens bodies than they are in other some, and that's the reason some sweat more and easier than others do, and such as do sweat often and easily, are not so subject to Feavers as those are which do not, because Feavers are usually caused by sooty or suliginous vapors which infect the blood, which often sweating consumes, and suffers them not to putrifie: hence it comes to

to pass that Sweating is a laudable remedy in Feavers. I confess this skin is somewhat thinner upon the Yard, than it is upon some other parts of the Body: happy when the Yard stands not, but stiff when it doth; this skin is very sensible, because the Nerves concurr to make up its being. And here I beseech you take notice of another grand truth, viz. *That the Skin is knit to the body by the Nerves or Sinews (as the Vulgar call them.)* And yet *Aristotle* for all his great Learning, was of opinion that the sense lay in the flesh, not in the skin; and *Avicen* a notable *Arabian* Physitian, held it lay in the fat, which is more ridiculous than the former.

3. The *carnea membrana* or fleshy skin, so called, because it lies between the flesh, not because its body is fleshy, palleth in other parts of the body underneath the fat, and sticks close to the muscles, but in the Yard there is no fat at all, only a few superficial Veins and Arteries pass between the former skin and this, which when the Yard stands, are visible to the Eye.

These are the parts common both to the Yard and also to the rest of the body, which although I have been somewhat large about, yet I cannot account it tedious, because it conduceth to the teaching of knowledge to my Country-men and women, who have been too long reined in with the bridle of ignorance by Physitians, that so they might the better be ridden by them; for all the world as the Popish Priests serve those they call the Laity, which is but a word derived from the Greek word *Laos*, which is people in plain English, as though the Priests were no people, but either Angels, or (which is more probable) Monsters; as I say, the Popish Priests serve their Laity, so do our Physitians serve the commonalty of this Nation, *viz.* fuddle all from them they can; for they know (as well as I know I am alive)

alive) that should the vulgar but be a little acquainted with their Mysteries, all their juggling & knavery would be seen, and their wealth and esteem, which is the *Disease* they sicken, would be put to a *non-plus*; and that's the reason when you hear any of them cry out against me for writing Physick in my Mother tongue, they bring no other Arguments than what the Papists bring for themselves in the same point; neither have they wit enough to make any better. One holds the *word of God*, the other *Physick* to be a Mystery, and the vulgar must be ignorant in them both, or else will they do themselves a mischief. A learned Argument! knowledge doth men a mischief; what a mad man was *Solomon* to ask that when he had all the World to choose in! he should have asked of God a heap of money as big as Mount *Ætna*, and then above three quarters of the people in this Nation would have been of his judgment.

Parts of the Yard particular to it self.

Those parts of the Yard which are peculiar to it self, & to no other part of the body are six.

1. *Two Nervous Bodies.*
2. *The Septum.*
3. *The urethra.*
4. *The Glans.*
5. *The four Muscles.*
6. *The Vessels.*

Of these in order.

The two Bodies (for they are two, though joyned together) are long, hard and sinewy; they are spongy within, and full of black blood; the spongy substance of the inward part of it seems to be woven together like a Net, and consists of innumerable twigs of Veins and Arteries. The black blood contained therein, is very full of Spirits, and the Latins call it *Pulli similem*. The delights or desire of *Venus*, adds heat to these, which caused

causeth the Yard to stand; and that's the reason venereal sights and venereal tales will do it; it needs not be a stranger to any, that *Venus* (being a Planet cold and moist) should add heat to those parts, than that the Moon (being colder and moister then she) should turn by night, as the Scripture witnesseth, *Psal.* 121. 6. an Astrologer can give you a natural reason of either, and so shall I when I come to handle the Formation of the Child in the Womb Astrologically; the hollow spongy intertexture or weaving was ordained purposly to hold or contain the spirit or venereal heat, to that the Yard may not fall before it hath done its work; you see what a rational piece the Lord made, when he made Man. These two lateral or side-ligaments of the Yard, where they are thick and round, spring from the lower part of the share-bone, and not from the upper part, as *Galen* dreamed: at the beginning they are separated, the one from the other, and resemble a pair of horns, or the Letter Y, where the *urethra* or common channel of Urin and Seed passeth between them.

2. They, so soon as they come to the joyning of the Share-bone, are joyned by the *Septum Lucidum*, which is my second internal part to be described, it is in substance white and nervous, or sinewy, its office is to uphold the two lateral or side-ligaments, and the *urethra*.

3. The *urethra* is the third of the internal parts of the Yard, and for all Physicians have given it such an uncouth word, it is nothing else but the Channel by which both Seed and Urin is conveyed out.

It is in substance sinewy, thick, soft and loose, like to that of the side-ligaments before mentioned, it begins at the neck of the Bladder, yet doth not spring from it (for if you boyl the Bladder of any Beast, you may see it separate it self from it) but is only joyned to it, and so passeth to the Glans.

In the beginning of it are three holes, one in the middle which is largest, which receives the Urin into it, the other two are smaller, which are sent from each seminal Vessel to it by which it receives the Seed.

2. The Muscles of the Yard are four, two on each side; but before I treat of them, give me leave to tell what a Muscle is: *A Muscle is an Instrument of voluntary motion, without which no part of the Body can move it self*; the *Microcosmical Sun* moveth the whole Body, as we shall shew more hereafter; but because there is no way from the beginning of a thing to the end, without a means, to the *Microcosmical Sun* in the Body makes use of the Muscles to move the Body by.

It consists of fibrous flesh to make up its Body, of Nerves for its sense, of Veins for its nourishment, of Arteries for its vital heat, of a *Membrane* or skin to knit it together, and to distinguish one Muscle from another, and all of them from the flesh; you may if you look, easily distinguish them in a Leg of Mutton, or any other meat where they are: but to proceed, The Yard (as I told you) is endued with four of them, two on each side: It is my present scope to shew whence they arise; only take notice, that the one of each side is shorter and thicker, and their use is to erect the Yard and to make it stand, and are therefore called *Erectores*. The other are longer and smaller, and their office is to dilate or open the lower part of the *urethra* or Channel, both for the making water, and voiding the Seed, and are therefore called *Accelerantes*.

3. The *Skin* is the exterior part of the Yard, soft, and of an exquisite feeling, by reason of thinness of the Skin wherewith it is covered; it is covered with the *Præputium* or fore-skin, which in some men covers the Nut of the Yard quite close, in others it doth not, which moving up and down in the act of Copulation,

brings pleasure both to the man and woman: upon which of this is that which the *Jews* were commanded to cut off on the eight day. The Ligament by which the *Præputium* or fore-skin is tied to the *Glans*, called *Frænum* or the Bridle.

6. The Vessels of the Yard are Veins, Nerves and Arteries. And yet *Vesalius* (if *Columbus* speak true) affirmed (though most falsly) that there was neither Vein nor Nerve in it. Some Veins and Arteries pass by the skin, and as I told you before, are visible to the eye; others pass by the foward part of the Yard; here the arteries are wonderfully dispersed through the body of the Yard, far exceeding the dispersion of the veins; for the right artery is dispersed to the left side; and the left to the right side.

It hath two Nerves, the lesser of which is bestowed upon the skin, the greater upon the Muscles and Body of the Yard. To cure all Diseases, read my *Platina, Sennertus, Riverius, Riolanus, Bartholinus, &c.*

Sect. 2. Of the Genitals in Women.

HAving served my own Sex, I shall see now if I can please the *women*, who have no more cause than Men (that I know of) to be ashamed of what they have, and would be grieved (as they had cause, for they could not live) if they were without, but have cause, if they rightly consider of it, to thank me for telling them somthing they knew not before. I shall divide it into three Chapters: 1. *Of the Privy Passage.* 2. *Of the Womb.* 3. *Of the Stones.* 4. *Of the Spermatick Vessels.*

(*All these are far more exactly Described in* Vesslingius *Anatomy in English. And also in* Riolanus *Anatomy they are most clearly described, with the Diseases incident to these Parts, and the Seat of the Diseases. And for the Cure of all Diseases, see* Riverius *Practice of Physick in English.*)

Chap. 1. *Of the Privy Passage.*

IN this I shall consider but these seven following Parts.

1. The Lips which are visible to the eye at the first sight, they are framed of the common coverings of the Body, † and have pretty store of spongy fat, their use is to keep the internal parts from cold and dust.

† *You may see what they are at the beginning of the Chapter of the Yard.*

2. The *Nymphæ* or Wings which appear when the Lips are severed, they are framed of soft and spongy flesh, and the doubling of the skin, placed at the sides of the Neck; they compass the *Clitoris*, and in form and colour resemble the Comb of a Cock.

3. The *Clitoris* is a sinewy and hard Body, full of spongy and black matter within, as the side-ligaments of the Yard are, in form it represents the Yard of a man, and differs erection and falling as that doth, this is that which causeth Lust in women, and gives delight in Copulation, for without this a woman neither desires Copulation or hath pleasure in it, or conceived by it. Some are of opinion, and I could almost afford to side with them, That such kind of Creatures they call *Hermaphroditus*, which they say bear the Genitals both of men

and

and women are nothing else but such women in whom the *Clitoris* hangs out externally, and so resembles the form of the Yard; leave the truth or falshood of it to be judged by such who have seen them anatomized: however, this is agreeable both to reason and authority, that the bigger the *Clitoris* is in women, the more lustful they are.

4. Under the *Clitoris* and above the Neck, is the passage of the VVomens Urin, so that the Urin of the VVoman comes not through the Neck of the VVomb, neither is the passage of the Urin common as in Men, but particular and by it self, therefore in Injections for suppressing of Urin in VVomen, or the like, you may if you have not a care, easily erre, by putting the Syringe into the Neck of the VVomb instead of the Passage of Urin.

5. Near this are four Caruncles or fleshy Knobs, which because they resemble the form of Myrtle berries, the Latins call them *Myrtiformes*: these are found in Virgins, but hang flagging when Virginity is lost, the uppermost of them is largest and forked, that so it may receive the neck of the passage of Urin, the other are below this on the sides, they all keep back both air and other things from entring the Neck of the Womb.

6. In Virgins these Caruncles or Knobs are joyned together by a thin and filmey skin or *Membrane*, interlaced with many small Veins, which hath a hole in the midst, through which the Menstrual blood passeth: about the bigness of ones little finger, in such as are grown up, this is that noted thing which is called *Hymen*, and is a certain note of Virginity where ever it is found; for the first act of Copulation breaks it. Yet notwithstanding much controversie hath been amongst Anatomists concerning this, some holding there is no such thing, at

generally others, that it is, but it is very rare; the truth is, most Virgins have it, some hold all; I shall suspend my own judgment till more years bring me more experience; yet this is certain, it may be broken without copulation, as it may be gnawn asunder by defluxion of sharp humors, especially in young Virgins, because it is thinnest in them, as also by unskilful applying Pessaries to provoke the Terms, and how many wayes else God knows.

What Authors inform of the Hymen, I can tell you; first the Arabians hold it to be a conjunction of five Meninges placed on both sides, that they are joyned together: This opinion was long since exploded.

Vesalius and Almus were of opinion that the sides of the Neck of the Womb stuck together, which in the first act of copulation, were broken asunder. This is as vain as the other.

Servetus Ruscus held it to be a Membrane which bound together those four Caruncles or fleshy Knobs, as I described it before.

Fallopius, Casserius, and other Italian Anatomists held it to be a transverse Membrane, occupying the whole Cavity of the neck of the Womb, and placed a little above the mouth of the Bladder.

What soever it be, this is certain:

First, That where it is, there is certain Veins in it, which bleed in the breaking of it; and this was that note of Virginity which God gave to the Hebrews; and I may soon believe that it is naturally in all Virgins, unless they break it with their fingers, or by some other means, for it is no way probable that God would have given that for a certain sign of Virginity, which Columbus and Ambrose Paree say is not always found, and Laurentius denies that ever he saw it. It is very probable the Hebrew Virgins were more chary in preserving

serving it, than the *Italians* were, and good reason they should not only for their honour sake, but also for the Command of God.

The *Caruncula* or fleshy Knobs together with this, resemble the form of a Rose half blown, and therefore anciently called a Flower, and thence came the word [*to deflower a Virgin.*]

7. The Neck of the Womb is nothing else but the distance between the privy passage and the mouth of the Womb, into which the mans Yard goes in the act of Copulation, and in Women of a reasonable stature, it is eight inches in length.

Its substance is fleshy without, skinny and exceeding wrinkled within. And it is so wrinkled;

1. That it may better retain the Seed in the act of Copulation.

2. That it may dilate and stretch in the travel or bearing of Children, that the passage may be wider; the neck of the womb is seated between the passage of Urin and the right Gut, to shew fond man what little reason he hath to be proud and domineer, being conceived between the places ordained to cast out excrements, the very sinks of the Body, and in such a manner that his Mother was ashamed to tell him how.

It hath two *Membranæ*, and if you cut them, you may perceive between them a spongious flesh, such as is found in the side Ligaments of the Yard which contain much spirits, and causeth it to swell in the Act of Copulation, and furnisheth it with innumerable sprigs of *Vitis* and *Nervis.*

To Cure all Diseases, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingius*, &c.

Chap.

Chap. 2. Of the Womb.

Galen and *Hippocrates*, and most of the *Greeks* call the Womb μήτρα and ὑστέρα, and some μητέρα, and therefore the usual word the Septuagint gives for great with Child is ἐν γαστρὶ ἔχειν. *Names.* the Latins call it *Matrix* and *uterus*, and we English, some follow the Latin word *Matrix*, but the only English word is the *Womb*.

Parts. Its Parts are two, The Mouth of the Womb, and the Bottom of the Womb.

1. The Mouth is a hole at the entrance into it, which may be both dilated and shut together like a purse, for although in the act of Copulation it be big enough to receive the Glans of the Yard, yet after Conception it is so close shut, that it will not admit the point of a Bodkin to enter; yet again at the Womb-Delivery it is so open, that it makes room enough for the Child to come out, be it never so big. Now pon the matter of *Galens* admiration, and gives cause to every one of us to admire at the wonderful Works of God in the creation of man; Who is there [illegible] but may know there is an All-power-

If the *Matrix* be inverted, hardned, ulcerated, have [illegible] on it, or be too moist, there can be no Conception. For if it be inverted, it is not directly opposed to the Yard, then cannot the Seed be directly cast in, so the Seeds cools, and by consequence becomes unfruitful. If it be hardned, it admits not the entrance of the Glans or top of the Yard. If it be ulcerated, it fears the very touch of the Yard. If it have a scar on it, there is no way for the Seed to enter in. If too moist,

it

it cannot retain the Seed when it is in. Of all these their Signs and Cures in another Chapter. Only take notice, that *Hippocrates* in his first Book of the Diseases of Women, affirms, That the often use of the act of Copulation makes the Womb slippery, and hinders Conception. As also that though Authors say, it is the inversion or hardness, or ulcers, or scars of the Womb hinders Conception by such means as I recited, it is not probable to me, for *Nature* being set in the World by the Eternal God for the increase and multiplication of things in the Elementary World hath placed a *Magnetick Vertue* in the Womb, that it draws the Seed to it, as the Loadstone draws Iron, or the fair the light of the Candle. I rather therefore think the reason why these hinder Conception, is this, Because the Womb is so busied in succouring it self, that it cannot perfect any Conception; you know a man that is sick or wounded, cannot work though his work lie beside him.

Figure. The Womb it self in figure is almost perfectly round, in Virgins it exceedeth not the bigness of a Walnut, yet when a Woman hath conceived, it dilates it self to that capacity, that it is able to contain the child with all its appurtenances.

It is small, because the Seed is but little in quantity, which it ought to embrace and cherish.

Its Frame. It is made up of two skins, the one internal, the other external. The external is thickest, and very smooth and slippery, if you except those parts where the Spermatick Vessels enter into the Womb. The internal are full of holes.

It differs much in form from the *Matrix* of Beasts, and that *Galen* was ignorant of, for indeed and in truth *Galen* never saw a man or woman dissected in

his

this life time, it being accounted abominable in his time to use such supposed cruelty upon a dead Corps, and therefore he dissected only Apes, which was the cause he wrote such an Apish Anatomy. So seems the Grecians in Galen's days were as peevish as soon Christians now adays are, who think their Children or Friends were little less than murthered even after they are dead, if a Chyrurgion should but open their Bodies to see but of what Disease they died; which if they would but suffer, it would tend infinitely to the increase of knowledge in Physitians, and the good of Mankind in general, yea, and to the preservation of their own Children then living; for I know divers that have buried their own Children of one and the same Disease, as such has one only cavity, and yet *Hundanus* his opinion was, That there was seven Cells in it; and he and others (because they were famous men) were followed as Gods (I grants that they cannot erre) have so poysoned the world with this Doctrine, that most Midwives that I have talked with, hold indeed that the Womb hath seven Cells, each able to contain a Child a piece, and so a woman may have seven children at one birth naturally, and no more; and this is just as true as the Moon is made with green Cheese. There is in truth but the only cavity in the womb, and I cannot but admire why any that hath seen a woman anatomized should be of any other opinion, unless they should take the holes where the Spermatick Vessels come into the womb to be Cells. I shall (God willing) in my next Book speak more of the Conception of Twins in the Womb, and also how they are separated.

I shall here end with the VVomb; for what else necessary concerning it is to be described, the next Book will.

Chap.

Chap. 3. Of the Stones.

THe Stones of women (for they have such kind of things as well as men) differ from the Stones of men;

1. In place: for they are within the Belly in women, but without in men.

2. In magnitude; for they are less in women than in men.

3. In form; for they are uneven in women, but smooth in men.

4. They are not stayed in women by Muscles, but by Ligaments.

5. They have no *Prostates*.

6. They differ in figure; for they are depressed or flattish in women, but oval in men.

7. They have but one skin, whereas men have four; and the reason is, because men are expelled to the cold, as being without the Belly, so are not women.

8. Their substance is more soft than in men.

9. In temperature they are colder than men are.

The use of the stones in women, is the same that they are in men, *viz.* to concoct Seed; and of this judgment was *Hippocrates* in ancient days, and *Aristotle* had the face to deny that women had any Seed at all, though against both reason and experience. Also *Jovianus Pontanus* in his Celestial Observations, goes about to prove the very same thing in the Moon, which *Aristotle* quotes in women; he affirms, That the Moon only supplies matter for the Sun to work upon in the generation of things here below, even as the female doth to the male in the generation of man; and that he learned of *Aristotle*, and so he confesses; but those that have studied *Humanical Philosophy* know well enough

that

stance the moisture which the *Moon* bestows upon the Earth, but an active principle in it, yea such an active principle, that the world cannot stand without it, nor Philosophers operate without it. Other opinions there are, which I shall not mention here because they belong not properly to the point in hand, but reserve them to their proper place.

And thus much briefly for the *Stones*.

Chap. 4. *Of the Seminal Vessels.*

THe Spermatick Vessels in Women also are divided into *Præparantia* or Preparing Vessels; and *Deferentia* or Carrying Vessels.

The *Præparantia* differ not in number from those in Men, for they also are four, two Veins and two Arteries; their rise and orignal is the same also as in men: the right Vein springeth from the Trunk of the *Vena Cava* (what the *Vena Cava* is, you shall be taught at the latter end of the Book, where all hard Names shall be explained, and that course hereafter will I keep in all my Writings.) The right Vein I say springeth from the Trunk of the *Vena Cava* under the Emulgent, but the left springeth from the Emulgent of the same side.

Both Arteries spring from the great Artery, which the *Greeks* call *Aorta*.

Yet there is some difference between the Preparing Vessels in Men, and those in Women; else I need not have troubled my self about them.

1. They are shorter in women than they are in men, because their passage is shorter, the Stones of a Woman lying within the Belly, but of Men without, in Bags: which they have far more wreathings to and fro, in and out, than they have in men, that so the substance

stance they carry may be the better prepared: the often turnings to and fro making amends for the shortness of the passage.

2. They are not united as they are in man, before they come to the Stones, but are divided into two branches, whereof the greater only passeth to the Stones, the lesser to the Womb, for the nourishment both of it self and the Infant in it.

One quaint observation let me note, and then I have done with the Preparing Vessels, it is this: The Spermatick Veins receive the Arteries as they pass by the side of the Womb, and so there is a mixture between the vital and natural blood, that so the work might be the better wrought: for if you blow up the Spermatick Vein with a quill, you may perceive both the right and left Vessels of the Womb blown up, from whence may be easily apprehended the communion of all the Vessels of the Womb.

The *Deferentia*, or carrying Vessels spring from the lower part of the Stones. They are in colour white, in substance sinewy, they pass not to the Womb straight, but wreathed, that so the shortness of the way may be recompensed by the multitude of the windings: near the Stones they are broad, after that narrower, near the Womb they become broad again.

They proceed in two parts from the Womb which resemble horns, and are called the Horns of the Womb: and they may be seen in female Beasts as well as in Women, though their Wombs differ far: in these Horns do these *Vasa deferentia* end, and by them pass into the Womb.

Such as would be skilful Physicians, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesalius, &c.*

Sect.

Sect. 3.

How to preserve the Instruments of Generation pure.

IT is so apparent a truth, that it needs no proof, that the reason why so many infants die in their infancy is to be sought for in their Parents, it being clear that the children of unhealthful Parents seldome live long; this was clearly seen by the ancient *Alchymists*, who referred the original of all Diseases to the Seed of the Parents, even as the original of Plants is in their seeds; for the Diseases have not their original from the *Elements*, but from their own proper *Seeds* in the Body of man, the *Elements* do but cherish them and make them grow: for example, in Epidemical Diseases all are not infected, because all have not a fitting *Seed* of that disease in them. *Philosophers* know that the *Sun* makes gold of one Earth, and flints of another, according as they are fitting; let such therefore as desire to have their children live, use such means as may keep the *Instruments* of *Generation* pure and clean, and their Blood pure, that so their Seed being pure, *Nature* having pure matter to work upon, may make her work perfect, and so subject to live, and not prone to die: to this end I shall give here two general Remedies to two general Evils, which I conceive to be the chief cause of death

of

of Children in their infancy, and let such Parents as desire their Children should live, be very careful in observing of them; as for particulars, they may be found hereafter in this Book.

The first, *Temperancy of Diet.*
The second, *Exercise of Body.*
And let each stand in a Chapter by it self.

Chap. 1. *Of Temperancy in Diet.*

EXcellent and true was the Speech of *Galen*, *Plures gula perire quam gladio*, The throat destroys more than the Sword doth; excess in either meat or drink causeth crudities; crudities cause ill blood; of ill blood cannot be made good Seed; and by this means Parents often come to the death of their infants, even in their infancy, and know not of it.

The cure of intemperancy is to be performed by temperancy; and they that use it shall find by experience that it will not only as a means under God lengthen the lives of their children, but also bring singular benefits both to the bodies and minds of the Parents; for look how much difference there is in purity between water which is muddy, and water which is clear, so much and more also there is between the blood and seed of those that keep a temperate, and those that keep an intemperate diet. I shall be very brief in laying down this, that so I may as much as lies in my power instruct you and do you good; and not tire your patience with a tale of a Cock and a Bull; Therefore consider,

1. That by a temperate Diet I intend that such an exact quantity of meat and drink should be taken into the stomach, as the stomach is well able to concoct and digest perfectly, which sufficeth the five nourish-

ment of the body differently according to the imployment either of the body or mind, the measure of food ought to be as much as possible may be proportionable to the quality and condition of the stomach; the reason is clear, because it is the office of the stomach to digest it; Hence it appears,

1. That such as lead a sedentary life ought not to eat so much as those that lead a laborious life, because the digestion is not so good; therefore their meats ought to be less in quantity, and lighter of digestion.

2. The measure in respect of quantity is not the same to all forts of people, but very different, and that in three respects, viz. First in respect of the diversity of the hour; for such as dine in hot countries about noon, less meat than those that live in cold, and less in Summer than in Winter, in the same Country.

Secondly, In respect of the person that useth eating: for divers people are of divers complexions, and diversity of complexions requires a divers quantity of food: now for a man to find out what complexion he is of, and also what quantity of food is agreeable to that complexion, is very plainly laid down in my Introduction to the whole Art of Physick, to which I refer you.

Thirdly, In respect of Age; for Youth requires a greater quantity than Old Age; and to do those that are in their prime, or declining years, a quantity between those that are young and old; with this one caution in this Nation, viz. to forbear, namely, pleasing fat people to eat much, who have all the disease some of repletion at most times to do, fasting is a far better Cure for them than feasting, as the stomach is well able to

some

some meats is to be taken than of other some. Meats are more appropriated to one stomach than another, and some meats are lighter of digestion than others some.

4. Such as use bodily exercise ought to take a greater quantity of food, and such as is harder of digestion, than such as only lead studious lives, and exercise the faculties of the mind only; the reason is clear; for the exercises of the mind hinder concoction, because they call up the whole powers of the Spirit to succour the brain and understanding; hence it comes to pass, that a man that is intent upon his study, he regards not what he sees, not hears, no nor what his dearest friends say to him, but either he answers them not at all, or else nothing to the purpose. This is the first Consideration.

II. Consider, that the greatest difficulty lies in this, viz. in finding out the exact measure of Diet; this I shall labour to remove.

1. By shewing you the grounds of this difficulty.

2. By giving you some remedies to remove it.

1. The grounds of this difficulty seem to me to consist in pleasure; for pleasure knows not the bounds of necessity, neither doth lust know where necessity ends; but if you mind it, you shall find,

First, That appetite is many times prolonged far beyond the satisfaction of hunger or thirst, so that three or four times so much as would suffice Nature is thrust into the body of liquor unseen.

Secondly, Appetite many times proceeds from the apprehension of the fancy; fancy conceives meats to be delightful and pleasant, and appetite follows that, when reason it self testifies it to be hurtful.

2. I shall give you some Remedies or Rules whereby you may find out the fit measure of meat and drink; and they are these:

First, If you take so much food at a time (be it meat or drink, it matters not) as makes you unfit for study, or other duties of the mind, then it is apparent you have exceeded the due measure; for it is very clear, that all the offence that proceeds to the brain by way of food arriseth from the abundance of vapors which are sent up from the stomach to the head, which either would not be at all, or else would be pure, if you had not either eat or drank too much.

Secondly, If you find a dulness, heaviness and weariness after food, or a proneness to sleep so soon as you have eaten, be sure you have taken too much; for meat and drink ought to refresh the body, and make it cheerful, and not to oppress it, and make it dull.

Thirdly, Avoid all sorts of food by which you afterwards find prejudice, though you delight your palate never so much when you eat them; for that which pleaseth the palate doth not always please the Liver: and if they agree not with the Liver, they cause crudities, cloudiness, and dizziness of the brain, wind, distillation upon the Lungs, &c.

Fourthly, I shall only give you one caution more, and that is this; Abstract from your excess in diet by little and little; for *Nature abhors all sudden changes, though to be from bad to good:* as ill custom got possession over Nature by degrees, so let it be outed by degrees.

3. Come we now to the last Consideration, in which we shall endeavour to prove, that intemperancy in Diet in the Parents causeth the death of many of their Children in their infancy, even before any direction in their Nativities come to cut them off: That we shall endeavour to do thus:

First, If it cause corruption in the blood and seed of the Parents, it must needs hasten the dissolution of the Children; the first of which we shall prove thus:

moſt all Diſeaſes have their original from repletion; *viz.* Taking more Meat and Drink than Nature requires, or the ſtomach can well digeſt, as is excellently well laid down by the wiſe man, *Eccleſ.* 37. 29, 30, 31. *Be not inſatiable in any dainty thing, nor too greedy upon meats; for exceſs of meat bringeth ſickneſs, and ſurfeiting will turn into choler; By ſurfeiting hath many periſhed, but he that taketh heed prolongeth his life.*

Secondly, Conſider that all crudities are nothing but an imperfect concoction of food; for when the ſtomach receives more food than it can digeſt, the Chyle made of ſuch meat muſt needs be crude, becauſe the ſtomach maketh a corruption inſtead of a concoction. Then conſider,

Thirdly, The Liver cannot turn bad Chyle into good Blood; neither can the Teſticles convert bad Blood into good Seed, becauſe the ſecond concoction cannot amend the faults committed in the firſt, nor yet can the third amend the faults committed in the ſecond: hence you ſee that it comes to paſs that men and women give the occaſion of the death of their Children before they are begotten.

Fourthly, On the contrary, for contraries mightily illuſtrate one another; from a temperate diet is good Chyle cauſed, ſuch as is agreeable to Nature; from good Chyle, is good blood bred; and from good blood, good ſeed; and from good ſeed, ſtrong Children, luſty and healthful, which according to the Principles of Nature are ſubject to live. And ſo much for this Chapter.

Chap. 2. *Of the Exerciſe of Body.*

THat ever God ordained Men or Women ſhould live idly, I never yet read nor heard; and Ly-

Lycurgus that famous *Spartan* Commander, being asked the reason why he forced young Virgins to labour, answered very wisely and directly, that thereby cleansing their bodies of evil excrements, they might bring forth lusty Children when they were married; a prudent Speech well beseeming the man that uttered it, and very fit to be practised in every Common-wealth.

But that I may shew how the exercise of the body of the Parent conduceth to the life of the Child, consider;

It stirs up natural heat in them; there is as much difference between a mans body when natural heat is stirred up, and when it is not stirred up, as there is between the Earth in Winter and Summer; when the *Sun* stirs up natural heat in the Elements, the earth rejoyceth and brings forth its increase; when the *Sun* departs, and by his distance cannot stir up natural heat, then the Earth is dismantled of the beauty which the Spring bestowed upon her, and mourns like the Trees in *October*: even so in the body of man, if natural heat be stirred up by moderate exercise, it will be active and capable of concocting pure and good seed for the Generation of man, which it cannot do, so long as it lies sculking in his own Center, the *Microcosmical Sun*.

2. Moderate exercise equally distributes the Spirits throughout the body; and if so, then of necessity they must needs be equally distributed in the Seed; those that have studied *Natural Philosophy* know well enough that it is the unequall distribution of the Elements which causeth the death of all things, and the more they are unequally distributed in a thing, the faster its dissolution hastens, so that you may rest assuredly confident of the truth of this, That the more equally your Spirits are distributed in your bodies, the more equally will they be distributed in your seed; and by consequence so much the more probable are your Children to live.

3. Moderate exercise by opening the Pores, cleanseth the blood of those fuliginous or sooty vapors which usually offends it: and this is the reason Sweating is such a good remedy in Feavers. Now then, if the blood be cleansed of what offends it, or corrupts it before it be sent down to the Testicles to be concocted into Seed, the Children bred of this putrified Seed, must needs be stronger, and by consequence more subject to live.

Thus you see what reason saith to the point, *viz.* That moderate Exercise of the Parents conduceth much to the lives of the Children. I shall call up my other Brother, *viz.* Dr. *Experience* to testifie the truth of this.

You see, nay, you cannot but see, unless you are wilfully blind, That poor people, such as work hard, and fare hard, and are seldome idle, have more Children and those stronger and lustier of body, and usually longer lived than such as live idly, and fare deliciously; tell me else, What becomes of all our Citizens Children, there being scarce so many of them to be found now, as may be proved have been born in half a years time? I am confident not so many of them are now to be found of seven years of age: They that will be wise, let them be wise.

AND thus much for my Fifth Book, which contains the Anatomy of the Parts dedicated to the [illegible] *of Man, or at least of so many of them as may serve for a Ground-work to the following Discourse, and will be a guide, as being it self the guide and Rule to the whole work.*

Book II.

Of the Formation of the Child in the Womb.

Procœmium.



Would willingly have omitted here the proud conceits of the Learned Rabbies of our Age, to wit, That no Creature is Rational but Man (as intending to write of it hereafter in another Treatise) whereas indeed there is no natural wisdom which man hath found out by his study, but the same is Naturally to be found in the Creatures taken *in suis conjunctis*, nay, and far excelling man, nay, the best of men breathing, when they have spent their time, and tired their brains in study; it's possible a few Creatures (as Horses and Oxen and Asses, and the like) which man hath brought up in slavery, may not be so rational as their Masters. A bird that hath been brought up in a Cage, will flie into the Cage again, though

though you take him out and set him on the further side of the Table; but a Bird that was brought up in the Woods, and so knows what liberty is, if you shut him in a Cage, he will go near to die for madness. The reason is, Because the first knows not what liberty is, but by bondage, is in a sort deprived of reason. Did not the wisest of men say, *Oppression will make a wise man mad?* And is madness ought else but a deprivation of reason? We cannot know whether Creatures at liberty have any Religion or Knowledge of God or not; we may guess from *Psal.* 104. If we do but mark what we read, that they have: however this is certain, They never went together by the ears about it as we have done; but as for an absolute Common-wealth, take it as a Free State, or Monarchical, man comes as far short of the wisdom of the Creature, as I do of the wisdom of *Solomon.*

1. That such of the creatures as hold a Free State, and *Agur* may be believed, such are *Locusts: The Locusts have no King, yet they go forth in Bands;* They have no King, therefore a Free State; they go out in bands, therefore have they Government. The word [*Bands*] signifies Government as well as Number; for Souldiers ungoverned, will sooner make a Rout than a Regiment.

2. Take another Monarchical State, and they are *Bees*, read but *Butler his Book of Bees*, written altogether from experience, and you shall see what an admirable Martial Common-wealth they keep, how patient in private wrongs; for if you abuse a Bee in the field, she will not sting you if she can possibly get away without; yet do but affront them at home, then the wrong is publick, then if you would save your self, you must run for it. The truth is, No Monarchy of Men throughout the whole Universe was ever compared to them, and yet they never read *Ethick* and are utterly unacquainted

red with *Machiavelianism*, whereas man for all his reason he brags so much of, and all his reading and learning, could never frame such a Monarchy, but may, nay hath undone it self even by civil Wars (the worst of all other) witness the *Grecian* and *Roman* Monarchies, that I may not speak one word of *England*.

The very truth is, man hath far more pride than other Creatures (the Lord keep me from such reason) who having torn a little knowledge from one creature, and a little from another, and by comparing what one creature doth with what another doth, having a few of them bred up in subjection and slavery, that they can have no commerce one with another, unless it be to pity one another in their slavery (for 'tis probable that birds and beasts understand one anothers Language, though we understand but little of theirs, the *Cuckow* excepted) so that for want of liberty they cannot come to the knowledge of their own state; and then man vapors that he is the only Rational Creature upon the Earth. Oh abominable pride!

I was something the larger upon this Subject, because the knowledge of it is one means to move men to look up to Jesus Christ, and expect his Spirit, and to long after an Union with God through Him, when they do but see what miserable Creatures sin hath made them. Besides, hereby a man may sooner come to the knowledge of himself, which is the greatest of all Earthly Knowledge.

I come now to the matter, which is, how proud, though miserable, a man is formed in the womb.

This matter being of great importance not only in the *Physick*, but also in *Philosophy*; I shall be as Methodical in it as I can, therefore I shall treat of it in a double way.

1. *Physi-*

§ 1. *Physically.*
§ 2. *Astrologically.*

And let each stand in a *section* by it self.

Sect. 1.

The Physical way of Formation of the Child in the Womb.

THat this may be orderly done (for all things look best when they are in order, because God is the God of order) I shall note,

1. *The proper parts of the Child.*
2. *The Formation of the Child, and its Situation in the womb.*
3. *Answers to some needful Questions.*

And let each of these also make the Complement of one Chapter.

Chap. 1. *Of the Parts proper to the Child in the womb.*

I Call those parts proper to the Child in the Womb only, which help either to nourish it there, or to cloath or defend it there; and either cast away, or are of no use, unless perhaps *Physical* or *Judicial* to it when born.

These

These I shall divide into two Parts:

1. *The Umbelicars, or Navel-Vessels.*

2. *The Secundine.*

The first serves for its internal use. The second for its external. The first nourisheth it; the second cloaths it, and defends it from wrongs.

Of the Umbelicars, or Navel-Vessels.

They are in number Four: One Vein, Two Arteries, and the Vessel which is called *Urachos*; of all which apart.

1. The Vein is the nourisher of the Infant even from the beginning of the Conception, to the time of Delivery, till it breath air, and concoct its food as we do.

It ariseth from the Liver of the Child, and when it hath passed the Navel it is divided into two parts, and these two are again divided and subdivided, the branches being upheld by the Skin called *Chorion* (of which more anon) and are joyned to the veins of the Mothers Womb, from whence they have their blood for the nourishment of the Child.

2. The Arteries are two, one on each side, which proceed from the Iliack Branches of the great Artery of the Mother; by these is the vital blood carried to the Child being ready concocted by the Mother.

3. A nervous or sinewy Production is led from the bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*, and its use (as the word signifies, for we must use *Greek* words, else how should we keep people in ignorance) is to convey the Urin of the Infant from the Bladder to the *Allantois*.

I confess various are the opinions of Anatomists concerning

cerning this, some denying any such thing to be in the delivery of women, but only in beasts: some shew their ignorance, others their skill in the Art of disputation, and some few their experience, which I shall quote.

Bartholomew Carbolius, a Chyrurgion, and the ordinary Dissector of the Anatomies to the Colledge of Physitians at *Montpelier* in *France*, records an History of a Maid whose water being a long time stopped, did at last issue out through her navel.

John Fernelius, Pathol. Chap. 13. records the like of a man of thirty years of age, who having a stoppage in the neck of his bladder, his urin issued out at his navel many months together, and that without any prejudice at all to his health, which he ascribes to the ill tying of his navel, whereby the *urachos* was not well dried. *Volchir Coiter* quotes such another in a Maid of 24 years of age at *Norimberg* in *Germany*; I confess these are but seldom, yet hereby may be proved such a thing as an *urachos* in men.

These four Vessels, to wit, one Vein, two Arteries, and the *urachos*, do joyn near to the navel, and are united by a skin which they have from *Chorion*, and so become like a Gut or Rope, and are altogether void of sense, and this is that women call the Navel-string. Women may if they please, when they have cut it off, take the pains to open it, and see for their own content, and those about them, that what I have written here is the truth.

These Vessels are thus joyned together, that so they might neither be broken, being severed, nor entangled together; these when the Infant is born, are of no use save only to make up the Ligament which stops the hole of the Navel, and some other Physical uses which I may happen to touch upon before the end.

of

Of the Secundine.

The *Greeks* call this τὰ ὕστερα and τὰ ὕστερα; the *Latins* imitating them, call them *Secundæ* and *Secundina*, and our Women, the Secundine, After-birth and After-burden.

They are in number held to be *four*, which here I shall only describe and shew their use, and let the forming of them alone till I come to the next Chapter.

1. The first is that which is called *Placenta*, a kind of *Lacth* word given to Sugar-cake, because it resembles the form of a Cake; it is knit both to the Navel and to the *Chorion*, and makes up the greatest part of the Secundine, or After-birth.

The flesh of it is like that of the Milt or Spleen, soft, red, and tending something to blackness, and hath very many small Veins and Arteries in it; and certainly the chief use of it, is for the firmer containing the child in the Womb.

2. Of the *Chorion*: this *Columbus* denies to be skin; yet for ought men may be mistaken, and if so, what an ill favoured Master Tradition is, whereas it is most certain that the *Chorion* and *Amnios* involve the child round; both above, and underneath, and on both sides; *Allantois* doth not so. This skin *Hippocrates* commonly in his Book of the Diseases of Women, calls the Secundine or at least gives this particular name to the Secundine in general (whereas *Columbus* mistook this for the *Placenta*) it is a skin thick and whitish, mixed with very many small Veins and Arteries ending in the *Placenta*, very fine and slippery.

Its use is not only to cover the child round about, but also to receive and safely bind up the roots, and the Veins

Veins and Arteries or Navel-vessels before described.

3. Of the *Matrix*. This some denie to be found in the Body of Man, and truly those that prove it to be there, prove it more by Reason than Experience. If I had had so many children in *Holland* as I have had in *England*, I could have better certified you of the truth of it; for in *Holland* all men are present at their Wives Labours: they are delivered upon their Husbands laps, and not upon a stool. *Galen* said there was such a thing in women as well as in beasts; and the greatest part of our latter Writers have been no better than *Galen's* Apes, and yet *Galen* never saw man nor woman anatomized. However if it be, good women may find it if they look for it: it is (they say) white, and soft, and exceeding thin, and just under the *Placenta*, where it's knit to the *Arachoes*, from which it receives the Urin, and its office is to keep it separated from the Sweat, that the sharpness of it may not offend the tender skin of the child.

4. The last covering of the child yet remains, which is called *Amnios*; it is white, soft, thin and transparent, nourished by some very small Veins and Arteries. Its use is not only to enwrap the child round, but also to retain the sweat of the child: the use of which sweat, I shall happily touch upon hereafter.

And thus much for the first Chapter, viz. The Parts proper to the Child.

Chapter II. *The Formation of the Child in the Womb.*

HAving spoken of the proper parts of the Child, I come next to speak of its Formation; but before I begin this, give me leave to premise, that this is the difficultest piece of work in the whole Book, nay in the whole

whole study of Anatomy, because such Anatomies are hard to be gotten, most women that lie on their death beds when they are with Child, miscarry before they die, if not all; besides *Galen* never saw a woman anatomized in his life time, as I shall prove by and by (and yet our Anatomies follow him as a little God-a-mighty, and his *ipse dixit* serves the turn; and so the blind leading the blind, you know what will become of them both) *Columbus* is the most rational in this point that I know; the rest, some follow *Galen*, some *Vesalius*, some their Fancies, and some quibble about it. My self saw one Woman opened that died in Child-bed, not delivered, and that is more by one than most of our Dr's have seen, yet they are as confident as *Æsop*'s Crow was, that he was an Eagle, but he was made a mocking-stock to the Boys for his labour; and so will they be shortly for their foolish Model of Physick, that I may give it no worse name.

And then secondly, I hope you will give me leave to be a little Critical; for their is need enough, if you knew but so much as I: if I commit any failings, they are unknown to me: let the honesty of my intentions deface them with a *delatur*.

Now to the business.

1. The Testicles or Stones of a Woman are for generation of Seed, where many times (if the Doctors and Chyrurgions were not high base, and denied your admittance) you might see it in an Anatomy, white, thick, and well concocted.

Women have Testicles why.

2. In the act of Copulation, the woman spends her Seed as well as the man; and both are united to make the Conception.

3. The reason why sometimes a male is conceived, sometimes a female, is the strength of the Seed: for if

why sometimes a Boy is conceived, and sometimes a Girle.

if the Mans Seed be strongest, a Male is conceived; if the Womans, a Female. The greater light obscures the lesser by the same rule, and therefore the reason why Men get most Girls, if they get any Children at all.

Difference between Nature and Appetite.

This shews a manifest Difference between Nature and Appetite; Nature drives to beget its like, men to beget men, women to beget women; but for men to desire Girls, and women Boys, is Appetite not Nature: and yet you see the wisdom of most men and women that desire to please Appetite and not Nature, and so plainly make themselves slaves to their own sense. Experience shews us that Girls of a year old fancy men more than women, and Boys of the same age the contrary. If the Horse or Mare trot, it were a wonder if the Foal should amble; and yet you see also where *Nature* is strong, it will vanquish *Appetite*, doat the world it can.

4. The seed of both Sexes being united, the womb instantly shuts up, partly to hinder the evaporation or falling out of the seed, partly to cherish the seed by the inward heat, the better to provoke it to action; and this is the reason womens bellies are so lank at their first conception: then instantly *Nature* goes to work.

1. You must consider that the first thing which is operative in the Conception is the Spirit, wherewith the Seed is full: this Spirit *Nature* quickneth by the heat of the Womb, and stirs it up to action.

2. The seed though it seem to be but one mass, yet indeed it consists of very different parts, of which some are pure, some are impure: the internal spirit therefore severeth those parts, those that are thick, cold and clammy, from those that are pure and more noble: these are

cast to the outside, and with these is the Seed circled
round, and of these are the Membranes made, in which
the pure Seed is wrapped round, and defended from
cold and other accidents, and keeps close to that, that
so it may be fit for the Womb.

2. You may more then guess at the truth of this,
you do but consider the growth of trees which is a
familiar example (though heeded by few) for if you
but note it,

The cold of Winter congeals and outlines the
tal Spirit in the Tree, which is again resolved in
Spring by the heat of the Sun.

By this *Nature* opens the Pores of the Tree, and
distils drops, always separating the pure from the im-
pure; of the pure it makes Flowers, of the impure
Leaves, and of the gross, Bark. But to return again
our purpose.

The first thing that is formed, is the Navel *Amnios*
the next the *Chorion*, and they enwrap the seed round
as a curtain; to let the idle *Idea's* of *Aristotle* his brain
alone (who was of another opinion) as not worthy
an Answer.

Very speedily after this (and yet this is done in
very short time) lest the seed thus shut up should cor-
rupt, for which is most proper, that it might not lie
for God and Nature hate idleness) is the navel ves-
sel bred, which pierceth those Skins being yet very tender
and carries a drop of blood from the Veins of the
mothers Womb to the Seed, of which drop is formed
the Liver, from which Liver, is soon bred the *Vina Cava*
or chief Vein, from which all the rest of the Veins that
nourish the Body spring, and now hath the Seed some
thing to nourish it, whilest it performs the rest of its
work, and also blood administred to every part of it
form the flesh.

And now tell me I pray you, if this be not better reason, than to hold all the Members are formed together, as many contend fondly for, and they no *small* Doctors neither; or if you like Tradition better than Reason, I will not rob you of it; you may take it, and walk a fool in the Horse-fair with it, for I assure you, he that builds his faith upon Tradition all day, may sit down in the Chimney-corner at night, and scratch his head with a pair of tools nails.

And I pray tell me if it be not learned Divinity which you shall sometimes hear taught in a Pulpit for Orthodox, *That the heart lives first, and dies last*, when the Liver lives before the Heart is framed? I weigh not a rush the nice definition of *Aristotle*, and the *Peripatetick*, nor of all the fools that dance after their Pipes; how that first a man lives the life of a Plant, then of a Beast, and after that of a Man. They know what the life of a Plant is as much as doth a Hobby-horse, and but little more. 'Tis the communication of the Godhead to a Plant that makes it grow, though not in such a spiritual way as he communicates himself to Believers by the Person of Jesus Christ.

Præsentem monstrat qualibet Herba Deum.

Every grass shews God is present with it, and 'tis the withdrawing of God that makes it wither; this is that they have no skill in; if they can get Money, they have gotten their desire. Let them tell me the reason of the Antipathy between the Herbs, *Rue* and *Basil*, that one will not grow near another, and yet both Garden herbs; but what do I talk to a learned Colledge of Physitians of magnetick Vertues? talk to them how they shall raise their Fees from ten shillings to twenty.

I proceed.

3. This Vein being formed, the Navel Arteries are soon after formed, then the great Artery, of which all

the other are but branches, and then the heart, and (according to *Columbus*, all the Arteries are formed before the heart; and good reason too; for I told you before that the body was quickned by the Arteries, and that the Navel-arteries were bred from the Arteries of the Mother; good reason then that they should be formed next, to give the seed vital blood for the forming and quickning of the body; since now the Liver hath stored them with blood, as matter to build up this frail house of flesh withall.

4. Then next of all, the Liver furnisheth them with blood to form the Heart, for the Arteries are made of Seed, but the Heart, as also all flesh of blood.

5. After this the brain is formed, then the Nerves to give sense and motion to the Infant.

Aristotle's fooleries.

Here *Aristotle* and the *Peripatiticks* are an hundred miles from the truth. Judge if they do not make a saving voyage, that will needs have the Heart formed first, and that the most noble part of the Body, whereas the Brain is a more noble part as being the seat of Reason, and it must be also the fountain of Blood; and many other falsities, which I have heard Ministers deliver in a Pulpit as confidently as Hogs will eat Acorns: Are such Ministers of God, I pray, or of *Aristotle*?

6. If you ask me which of the Bones be formed first, I answer, the *Vertebræ* and Skull; of the order of forming the rest, as also of forming the flesh, I am ignorant; *Aristotle* was of opinion the *Vertebræ* were first formed of all the Bones, and there the man hit the nail on the head.

To be a skilful Physitian, study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingius, &c.*

Chap.

CHAP. 3.

An Answer to some needful Questions about the Formation of the Child in the Womb.

IN answering these, I shall anger some, and some I shall teach; I shall please others, and not displease my self.

Many and large have the Disputes of the Ancient and Modern Writers been about trifles in this case, which I shall willingly pass by. As,

1. Whether the Seed be the Efficient Cause of our Formation, or not.
2. Whether Women have Seed, or not. And,
3. Whether it act in Forming as well as the Seed of Man.
4. Whether all the Members be formed together.
5. Whether the Heart live first.
6. Whether Seed flow from all Parts of the Body.
7. Whether Seed of both Sexes must be precisely mixed or not.
8. Whether this active power of forming lie in the Womb, or not.

With these and many other the like frivolous Discourses have Authors (for want of better employment) blotted a Cart load of Paper with, and spent that precious time in such needless Disputes, which might have been better imployed for the good of their Brethren. Only some needful Questions here are to be answered, which I shall perform as briefly and plainly as I can.

The Form the Child lies in, in the Womb.

The first is this,

"What is the Form the Child lies in, in the Womb? In what fashion doth it lie there?

About this, Authors cannot agree; not two of them in ten are of one opinion. You

see what a woful Master *Tradition* is, and what a miserable thing it is in *Physick* as well as *Divinity*, to pin one's faith upon another mans sleeve, be he never so learned.

I shall give you first *Hippocrates* his judgment, then *Columbus*, and last of all, a Figure out of *Spigelius*.

Hippocrates in his Treatise, *De Natur. Pueri*, affirms the *Child* as he is placed in the Womb, to have his hands and his knees and his head bent down towards his feet, so that he lies round together, his hands upon both his knees, and his face between them, so that each eye toucheth each thumb, and his nose betwixt his knees. Of this opinion also was *Bartholinus* the younger.

According to Hippocrates.

Columbus holds that the Figure of the *Child* is round in the Womb, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down, so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face, and the left Arm is propped up by the bending of the right Elbow, the Leggs are lifted upwards, the right of which is so lifted up, that the Thigh toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turned back and coveteth the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted up to the Breasts, the Buttocks outward.

According to Columbus.

Lastly, I here insert you the Figure taken out of *Spigelius*, who quotes it but of a Child prepared for the Birth, or when the Birth is near, and as far as I remember, that which I saw was like this.

Insert the Figure here.

My

My second Question is, Why the Child is [illegible]

Authors differ much about this: I shall [illegible] How soever I cannot but [illegible] our Region, for want of more [illegible] the Womb, conceived Venerable.

Almon thought the Infant drew in the nourishment by all its whole Body, because it was so spongy, as a sponge sucks in water on every side; and he thought it sucked blood, not only from the Mothers veins, but also from the Womb.

Plinius and Ephesius affirmed by Experience, that the Child sucked in its nourishment at the Navel.

And also Hippocrates, Lib. de [illegible] the Child sucked both at the Navel and Mouth, from the Mother when she breathed. Some other I confess he seems to deny it, yet there are two reasons for it. 1. Because it sucks so soon born, therefore it must needs have carried it before. 2. Because there are excrements found in the Guts of it soon as born.

To the first I answer thus, It learns to suck by Natural Instinct. Take a young Cat that never saw her Dam catch a Mouse, yet will she catch Mice so soon as she is able: must she needs therefore suck Mice from her Dam when she was in her belly? And yet this Argument of Hippocrates will serve for such a Priest as teaches any such thing as Natural Instinct (of which I know some) to teach in the Pulpit for Authentick.

To this second Reason, I answer thus, That these are not Excrements of the first Concoction; and that I prove, because they stink not, but are the thickest blood conveighed from the Vessels of the Spleen to the Gut, and there dried into that form.

[illegible] for off from the truth, as Dow[illegible]
[illegible]: We must find out a new wa[illegible]
[illegible]nishment; and the truth is, all N[illegible]
[illegible]. The Child receives its nourishme[illegible]
what the natural nourishment of th[illegible]
keep an old pocher about, and defen[illegible]
like Lawyers, and all to no purpose i[illegible]

[illegible] the *Peripatetick*, and *Magirus* fro[illegible]
[illegible] be nourished in the Womb by the wo[illegible]

[illegible] *Columella*, *Pliny*, *Columbus* and *Paraeus*[illegible]
[illegible] Child to be nourished by Menstruou[illegible]
[illegible] are, because it is impure, an[illegible]
[illegible] because it kills tender herb[illegible]
[illegible] and Dogs mad, and hurts the VVo[illegible]
[illegible] many wayes causing pains, swelling, v[illegible]
[illegible] of Appetite, Vertigo, the fits of the Mother[illegible]
[illegible] and cruel Diseases of the VVomb; and[illegible]
[illegible] bring this evil, they are not fit nourishment[illegible]
[illegible] Child. A very learned Dispute for a couple o[illegible]
[illegible] of seven years old a piece to decide. For,

This Blood which a VVoman voideth once [illegible]
[illegible] is not so bad as they make it to be, say, simply a[illegible]
[illegible] considered, not bad at all, but very good; for if the[illegible]
[illegible] bad, be in good temper, her blood must neces[illegible]
[illegible] good; and the reason why she voids it, is because i[illegible]
[illegible] in quantity, not because it offends in quality[illegible]
[illegible] the VVomans body be vicious, the blood which[illegible]
remains in is vicious, as well as what is cast out.

It is not simply the Menstruus which produceth[illegible]
these dangerous effects they talk of, but the Menstruus[illegible]
stopped beyond their due time, and by stoppage, co[illegible]
[illegible], and by corruption are these ill effects they ta[illegible]
of produced; and this is a better Argument to prov[illegible]

them very good blood than very
things when corrupted, prove the
2. What need all this quod hav
that it is called [*Menstrua*] becau
ly; and we know that women hav
teſt part of the time they go with
men when they give ſuck; and if
riſhed with the ſame blood in the
into Milk in the other, what becomes
all this cavelling is rather about the
about the blood retained above a mon
tion, than about any material thing in
I have done.

I come now to the Anſwer of the Q
let me tell you firſt of another of
ties, viz. That the later time of the
Child in the womb after it is quick, it
ly by the Mothers Milk, you may find
Naturæ Pueri. It deſerves not an Anſwer,
probable as that a Milſtone can ſwim.

The truth is, The Child is nouriſhed in the
very pure blood, conveyed into the Liver by the
vein, which is a branch of the *Vena Porta*,
vein, and paſſeth to the ſmall Veins of the L
this blood is more purified, and the thicker
part of it is conveyed to the Spleen and Kidneys
thick Excrements of it to the Guts, which is
crement found there ſo ſoon as they are born.
ter part of it is conveyed to the *Vena Cava* or
Vein, and by it diſtributed throughout the body
ſmall Veins, which like ſmall Rivulets paſs to every
of it. This blood is accompanied with a certain
ſubſtance, as all blood is better to conveigh it
thoſe ſmall paſſages it is to run in, which,
breathed out by ſweating, and contained in the

sion as I told you before. I have done with this Question, after I have shewed you that there is a certain watery substance in what blood is sent to the Kidnies, and from the Kidnies is this sent by the *ureters* to the Bladder, neither doth an Infant void his Urin by his Privities, but is conveyed to the *Allantois* by the *Urachus* (which I described before) which is long and slender, and pasteth from the bottom of the Bladder to the *Allantois*, neither hath it any Muscle belonging unto it, seeing no time unseasonable to the Infant in the Womb to void its water, whereas we have Muscles at the root of the Yard to stop and open, that we might follow our business, and not always be pissing.

And thus you have done to find out

1. In what form the Child lies.
2. How it is nourished in the Womb.

Sect. 9.

The Formation of the Child in the Womb Astrologically handled.

1. IT cannot be denied, but that the Stars and Elements have a mutual Sympathy one with another, because they are produced out of one and the same *Chaos*.

2. That *Elementary* Bodies are in subjection to the *Celestial*, because *Obedience is to be found in the Elementary world.*

3. That there must needs be *Microcosmical Stars* in the

the Body of Man, because he is an exact Epitome of the Creation.

4. That this *Microcosmical Sun, Man*, and *Stars* must be active, and the Elementary part of the body of man passive, appears, because the *Celestial* Bodies are not changed, but remain the very same. Now they were in the Creation but *Elementary* Bodies, always increase or decrease, and never stand at a stay; hence then it will come to pass, which all (unless Cavellers) will confess, that as the *Celestial* Bodies in the *Macrocosm* induce the form, and the *Elementary* World subministers matter for this form, so also they must of necessity do in the *Microcosm*.

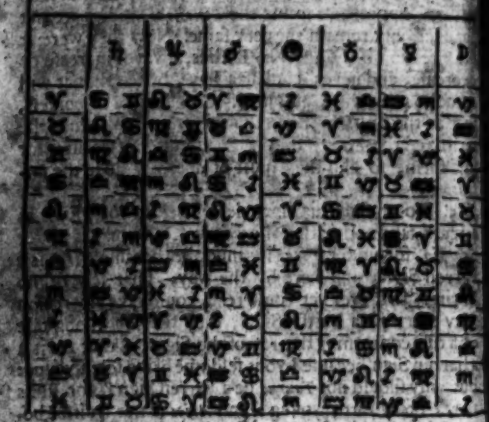
5. To present this more clearly before your Eyes as a truth, take notice that the womb of a woman is under *Scorpio*, for under *Virgo* it cannot be, because *Virgo* is a barren Sign; and here by the way, That few or no Writers that ever yet could read, could give any reason why *Scorpio* is a fruitful Sign; they tell you a long tale of a tun concerning the retrograde Signs, as that *Leo* is a a barren Sign, because Lyons seldome bring forth young: but why should not *Taurus* be a barren Sign? for Bulls never bring forth young: and *Aries* is not fruitful, because it is the House of *Mars*, and why then should *Scorpio*, which is the House of *Mars* also? The truth is (to let the fictions of Authors pass) *Scorpio* is a fruitful Sign, because it rules the wombe: and *Cancer* and *Pisces* are fruitful, because they are of the same triplicity. But to proceed:

That every Planet hath influence in the Generation of Man, appears by this Table.

Let them that would be learned Physitians, read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vestlingus, &c.*

The

The Table is this.



Every

Every Planet is said to rule particular parts of the body, and several parts, according to each Sign he is in. All Authors have left Tables of this, and all false. I at first desiring a reason of this Table, found out in about a half an hours study, that every Planet ruled the Head when he was in his own House, and the Neck in the House succeeding; but this, when I could not find it agree with the Writings of other Authors (with their Tables of this Nature I mean) I was first at a little stand; but considering a man had as good put his wits an Apprentice to a man of *Bedlam*, as make them slaves to *Tradition*, I threw out the Table in another form, which presently gave me as much satisfaction as I desired; so much as belongs to my present argument I shall here quote. You shall find that every Planet in *Scorpio* governs the parts of the body which are under the same Signs, which he is Lord of, the Luminaries excepted, which do it by reception, is an evident Testimony that they have influence in forming the child in the womb, as also that there is a mixture of the influence of the Luminaries in that action.

Let this suffice to have proved that the Planets have an influence even upon the conception in the womb; we come now to shew you,

1. What Authors say concerning the thing.
2. What indeed the Truth is.

1. What Authors.

The first month of the Conception they give to *Saturn*, by whose influence and retentive faculty they say the Seed is fastned in the Womb.

2. The second month they attribute to *Jupiter*, by whose influence they say the foundation of growth, sense and understanding is laid, whereas the foundation of all is laid in the commixture of the Seed of both Sexes; the man is then formed in *Veneris* in *posse*, though not in *esse*.

3. The

3. The third month they give to *Mars*, and he they say gives heat and motion to the Child; but if it wanted heat before, how could it live till that time? 'Tis but a frigid Argument, to think life can be maintained by cold.

4. Then the Sun challengeth the fourth month, they say, and he furnisheth the Child with vital Spirit, but *Mars* gave it motion a month before; and was ever voluntary motion to be known without vital Spirit?

5. Then comes *Venus*, and she in the fifth month gives the Child comeliness and beauty; but by their leaves, if they take comeliness for fashion of body, that it hath long before, for the body is fashioned in thirty or forty days as all hold; but if for clearness of skin that appears not till the Child be of some age, namely, a year or more.

6. *Mercury*, he hath the sixth month appropriated to him, in which time they say, he separates and distinguisheth the Members of the Child, which were before connexed: this is such a piece of business a man knows not what to think of, much less what to make of; if they mean by distinguishing the Members, the breaking of those skins which wrap the Child round in the Womb, *viz.* the *χορίον* & *ἀμνίον*, they are not broken before the time of the womans labour; if they dream that the Members or Limb of the Child are in a *Chaos* before, this is but to dream waking; and as simple a business it is, to believe that they are tied together by ligaments, &c. (or to write like a Scholer, for I write now to Astrologers, who should be Scholers if they be not) it is ridiculous, and declines as much from the truth as the *Poles* of the world do from the *Equator*, that any one should think that those Limbs of the Child that now are separated should formerly be joyned together, either by *Euarthrósis*, *Arthrodia*, *Gynglymus*,

Almoz, Harmuth, Sakwa, Gabrobi, Synchendrobi, Sinistrosi, or *Sinistrosi*.

3. And then the *Moon* must come to make up another error in the work, and she must have the seventh month bestowed upon her, in which they say, she compleats the Child which was just as compleat five months before.

2. To shew you the truth of the business.

Authors fall not so much in the operation of the Planets, as they do in the time in allotting the Planets what they must do every month, whereas indeed they all operate together at the same times, but if all the rest of the Planets should lie still while one works, what a mad piece of work would they make, a man had as good affirm that every Planet moveth his month, and all the rest stand still the whilst. Philosophy teacheth men that motion is the cause of change, for it is the motion of the *Sun*, or else of the *Earth* that causes day and night.

But that we may be Methodical in laying down the true and genuine operation of the Planetary influence in this act of Conception; we shall speak of each Planet by it self.

1. The *Sun*, as is well known to every one, gives heat to the world, and if so, then also to the body of man, because our life consists chiefly by heat which animates the moisture, so that the *Sun* must needs be the Author of life, and father of all living creatures, and therefore must of necessity be first formed in the Seed of both Sexes, being mixed in respect of order, if not in respect of time; he is formed in the very midst of the Seed, from whence he quickens, inspires and moves every part to its particular action. Indeed what *Aristotle* attributes to the heart in the generation of man, is very true, if he had spoken it of the *Microcosmical Sun*, and therefore some real Philosophers (scarce date reckon *Aristotle* in

in the number of them) having imagined that the seat of the *Microcosmical Sun* in the body of man was the heart; yet I can't be of that opinion, that the *Microcosmical Sun* and *Moon*, which reign like King and Queen in the body, should be confined to any particular place, however the office of the *Microcosmical Sun* both in and after Conception is to give vital Spirit, and stir up all things to motion and action.

2. As the water moistens the Earth, that so it might not be burnt up by the scorching heat of the *Caelestial Sun*; so the *Microcosmical Moon* adds moisture to the conception from the very beginning of the *Embrion*, even to the utmost term of life; and this is that which they call *radical moisture*, a familiar term amongst all *Physitians*, yet understood by very few. Some *Philosophers* are of an opinion, that the *Microcosmical Moon* keeps her residence in the brain, and that's the reason *Aristotle*'s earthy, dull Philosophy, held that the Brain cooled the heart, but how or which way, neither himself nor any body else can tell; 'tis some invisible business which had its original from the brain-sick humour of an idle Philosopher: but out of question, the *Microcosmical Moon* is not confined to any one part of the body, but is universally in it as *radical moisture* is. Indeed the truth is, as the *Sun* gives *heat*, so the *Moon* gives *moisture*; and that's the reason the generation of things is held to be from heat and moisture; and if so (which is most certain) what an admirable fantastical dream was that of *Aristotle*, that the Brain was cold and moist?

3. There must be something to counterpoyse the heat of the *Sun* and moisture of the *Moon*, and this must be by a Planet contrary to them both, else it could not be done, which Office *Saturn* performs; for he fixes and stayes the beams of the *Microcosmical Sun* and *Moon*, that so generation may be made. You know Shoo-makers nail

on

on their Shoulders their Lot before they can sow them; the bones are also framed by his influence, by which this frail Conception is upheld and stayed after it is born.

3. There can be no Generation without putrifaction; therefore what rayes the Luminaries let fall upon the Seed and *Mars* hath fixed, *Jupiter* by his heat and moisture putrifies and concocts, and by his equal temper preserves a harmony in it.

5. As all things are bred by heat and moisture, and fixed by coldness and driness, so in the Generation of Man there must needs be some exsuperance and abounding; this *Mars* heats, exhales and converts both into excrements, and also hardens into the coverings of the *Embrio*: indeed his heat is of a drying, burning, calcining Nature; for all things are made better and purer by calcination, so indeed is the *Embrio* in the Womb made fit for growth by the heat of *Mars*.

6. We told you all Generation was performed by heat and moisture, therefore as *Mars* heats and exhales the *Embrio*, so *Venus* moistens it. And here you have the Reason:

1. Why *Venus* being a cold and moist Planet, should be the Author of Generation, seeing all Generation is performed by heat and moisture; indeed she doth but only add moisture to the heat of *Mars*.

2. Considering what Antipathy there is between *Mars* and *Venus*, and yet what a Sympathy they have in the Generation of Man; you see the reason of that Sympathy and Antipathy of things generated.

3. Seeing all things are generated by a corruption of contrary qualities, you need not ask the reason why man being so generated, must in time come to corruption.

4. You see here the reason of those Poetical Fictions

and that *Mars* and *Venus* were so often found in Adultery, because they perform the very same office in the Generation of Man.

2. It is proof enough to me, that *Mars* and *Venus* perform this action of the conception of man, because their bodies in the Heavens are nearest of all the Planets of the Globe to this our Terrestial Star.

3. *Mercury* being of a mutable Nature, often applying to the *Sun* and *Moon*, and Planets; *Mercury* makes the sensible, and (some say) rational part in man, and so bestows sense and reason upon the *Embrion*; indeed, and in truth, he bestows such a penetrating and acute humour upon the *Embrion*, which stirs up to contemplation, inquiring after the reasons of things, for he causeth that inbred desire of knowledge, which is in the sons of men: Only here is one thing which seems worth the answering, which is, That those are born in the seventh month, may live by reason of the complement or fulfilling of the Planetary motions, but such as are born in the eighth month, are either born dead or live but a very little while, because the disposition or Government of the Conception is turned back to *Saturn*, who (they say) is inimical to Nature in all his Qualities.

To this I answer,

1. *Saturn* is inimical to none but to such as know not his qualities, for he cannot endure ignorant Puppies.

2. 'Tis not the Complement of seven Planets that makes a child live, born at the seventh month, but the perfection of the number [*Seven*] which if I were but writing Divinity, I could prove by Scripture to be the perfectest number that is.

3. *Hippocrates* may be mistaken in his Book, *De Principio*, and in that, *De Octimestri Partu*, and in

that

that, *De Alimento*; in all which, he goes about to prove, That a Child born in the eight month cannot live. *Galen*, *Aristotle*, *Plutarch*, and others that wrote the same things after him, maintain the same. And the Egyptians of *Egypt*, *Spain*, and those of *Naxus*, they affirm, That Children born in the eight month have lived: set one against the other.

4. There may be some difference about *Hippocrates* his months, *viz.* Whether they were *Solar* or *Lunar*. A *Solar* month is the time in which the *Sun* is finishing one of the *Signs* of the *Zodiack*, and is very near thirty or thirty one dayes throughout the year.

A *Lunar* month is the time that the *Moon* traceth through the *Zodiack*, and consisteth of 27 dayes some odd hours, and some odd minutes.

5. The Women they wrote of, might be a month mistaken of their reckoning; that is as easily done, and as often by some, as a woman can mistake one Man for another in the dark.

6. If the office of *Saturn* be to retain the Child in the womb the first month, who causeth the expulsion of the Child in the eighths which they ascribe to him also? Is *Saturn* so old that he hath lost his retentive Faculty?

They that would be knowing *Physicians*, let them study these Books of mine, *viz.* *Saturnus*, *Saturnus*, *Saturnus*, *Jovialis*, *Martialis*, *Solaris*, *Venereus*, *Mercurialis*, *Lunaris*.

Book III.

Of what hinders Conception together with its Remedies.

What hinders Conception; and of Barrenness.

Barrenness is { Natural / Accidental }

Of each of these in a Method by it self.

Of Natural Barrenness.

NAtural Barrenness I call that which cometh from defects in a Woman's Body, the Husband being perfect in both Sex and Body. Preposterous or Diabolical Copulation is contrary to Nature, the Woman remains naturally Barren: Accidental defects, and Diseases impossible to be cured, I shall not meddle with.

Now to all the reasons of this, required by the Author, I have given answer in the Book of Generation, and therefore shall not trouble you with them here, but shall freely impart to you my Judgment in this matter.

The Man and the Woman are both of one Complexion, seldom have Children; and the reason is clear, from the universal course of Nature, which is ordered by an All-wise God of a Composition of Contraries, cannot be increased by a composition of like; although in time two people full in every particular of a complexion, be a Syllogism happily not to

of very seldom found, yet they be very nice of a complexion, my reason will hold good, and I know no remedy for it, unless they (should part; for if the main cause of Marriage be the procreation of children, I know yet but that Marriage which medles this may be unlawful. The truth is, Marriage is the greatest natural action of many sins, and he that prays upon God for his direction in it, shall not do amiss.

2. Want of Love between man and wife, is another cause of barrenness. That there is an essensiah viral spirit in the Seed of both Sexes, is without contradiction; (and that made up the sins of Onan's sin mentioned in Scripture, in spilling his Seed; the other as circumstances did but aggravate it, for this God slew him. I believe God hath been more merciful to many in England in the same case, yet he is as just now as he was in Onan's days.) Then secondly, that this Seed participates of the Nature of both Sexes is very clear, by mens begetting Children like themselves, when they never meddle with women: Then if their hearts be not united in love, how should they be apt to cause conception? It is reported of two Princes, Erycus and Polyneices, both Brothers, that a mortal hatred between them, that having fought a single combat, when their bodies were burned (for in those dayes and places they burned their dead) that even their ashes could never agree, but the fire parted in the middle and went up in two tops, and if there were such a mutual hatred between the Seed of two different Sexes, how should it be apt to conception? Because it hath more Spirit in it, and is the reason there never comes conception

[illegible] that love them, and then barrenness [illegible] that women when they are married, [illegible] ther

ther through pride or folly, or something else, to forget themselves, their Husbands, and their God, that they cannot live quietly with them, and worse than either (if worse can be) is that trick of Parents to compel their Children to marry against their minds; such corrupt beginnings usually bring forth enough to all parties that live them, or have a hand in them, and then they all know by that time they have counted the middle and both ends.

A third cause of natural barrenness is, the letting of Virgins blood in the arm before their courses come down: these come down in Virgins usually in the fourteenth year of their age, seldome before the thirteenth, never before the twelfth: and because usually all young Virgins are out of frame before they first break down; the thicker taken the daughters pitt, and hasty to doctor them runs she, who knowing nothing by her own wit, as much as he could if he looked in a Crowes nest, but gathering by the Mothers talk and by seeing the hasty, that fulness of blood offended, straight prescribes bloodletting in the Arm (bleeding, full purging, and vomiting, being all the Medicines that many Country Physitians to my knowledge have) in, or commonly the first to which Diseases out of the body, as Spiritual Physicians of the Church, this is done and then she is well for a time, the superfluous blood being gone away, the next year (if she stay so long) she falls in the same case, then the other bout of bleeding, and in three or four times so letting, especially if the Maid live much exercise, the blood comes not down to the womb as it doth in other women, but the womb dries up, and becomes for ever barren.

For preventing this for time to come, let no Virgins be let blood in the Arm before their Menstrua come well down (cases of necessity excepted) but rather let

the Fœtus, for that provokes the blood downwards, and by that means is procures the Terms.

4. A fourth cause of Natural Barrenness, is lothness of carnal copulation, when and women come to the act of Venus either not at all or so friendly, that an egg or a nut as never the perfect

This is perpetually caused of a cold Distemper and may be cured by such things as heat and nourish

For the Cure. Let such eat and drink of the best *Cibus Fortis & Liber, frigat Venus*, saith the Latin Proverb. Without good Meat and good Drink, *Venus* will not be drawn to dally.

Wholsom Food for such, are Cocks-stones, Deer, Lambs-stones, Sparrows, Partridges, Quails, Pheasants-eggs, and take this for an Aphorism of truth, both in this, and all other parts of Physick, *That whatsoever any Creature is addicted extreamly to, they most commonly use that thing to the like, in their Mannual Parts.* Therefore Partridges, Quails, Sparrows, &c. being exceedingly addicted to Venery, they work the same in those men and women that eat them.

I will give you another *Look in what part of the body the Facies which you would strengthen lies, and take the like part of the body of another creature, in whom the Facies is strong or predicate.* For Example, The Virtue procreative lies in the Testicles, therefore Cock-stones, &c. are Medicinal for this disease.

I have written enough of this to wise men, because all men are not so, neither do I know whether they will. I shall quote some few Receipts.

1. Let such often eat windy Meats, especially such as nourish much as Parsneps, Alexanders, Skirrets, Pinenuts, &c.

2. Let them take a dram of the Electuary *Diasatyrion*

every

every morning. You may find the way how to make it in my Translation of the *London Dispensatory*.

3. Take the flowers of a box dried to powder, and a dram taken every morning to Mithridate.

4. A dram of *Saxifrage* boyld in like manner.

But because I shall touch much upon this in the next Book, I pass it here.

And thus much for this Section.

Sect. 2.

Of Accidental Barrenness.

I Call that *Accidental Barrenness*, which comes by reason of some casual Infirmity upon the Genitals of the Man or his Wife at a time, which being taken away, the effect ceaseth.

This is sometimes caused by the Mans part, sometimes by the Womans.

Then what I am here to speak to it, *Barrenness caused by some evil which may easily be removed and remedied.*

Authors have left wayes to know, whether the cause of Barrenness be in the man or in the woman. *Hippocrates* was very plain about this matter, I cannot commend, in his judgement, I shall pass it in silence.

The most rational way of knowledge in this matter that ever I read in this case, I shall quote it, and give my reasons for it, if it do hold true, well and good; if not, I cannot help it, for I never tried it.

Take

Take a handful of parsly (any other Herb that will quickly grow will serve the turn as well) until steep'd, use for the urin of the man, and the other half in the urin of the woman, the space of four and twenty hours, then take some and sprinkle many by it self, and the woman by it self, set it in a Flower pot, or something else where you may keep it dry, then water the plants every morning with his own urin, the woman with hers, and that which grows first is the greatest sign of fruitfulness; if one grow not at all, they are naturally barren say Authors, for my part I do not bind any man to believe it, seven days, for men and women desire to be fruitful, and the urin of one that is fruitful (probably) is more likely to make a seed grow than the urin of one that is not fruitful, because there is a Principle of fruitfulness in the one, not so in the other; and every man knows (that doth but know his right hand from his left) that urin is essential to the body of every one: and if it can shew a Cause why not as well Fruitfulness and its contrary?

Barrenness proceeds either commonly to both man and wife, i. e. either of them may be troubled with the barrenness, as the fault proper to the woman only, this (as I told you) is most frequent, neither is it any purpose here to treat of Diseases incident to them, which may cause barrenness for the present being, but of such as properly cause it, for the instrument of Generation in man being perfect, his diet and exercise according to rule (which the two Books hath already) and the third Book shall hereafter instruct you) I know no accidental cause of Barrenness in him, if his body be in health.

The other cause of Barrenness in a woman lies in her Womb, and its Imperfections, which what they are their Causes, Signs and Cure, you shall find in their Order presented to your view.

1. Of

1. Of stopping of the Courses.
2. Of the Whites of the Women.
3. Of the Flux of the Womb.
4. Of falling out of the Womb.
5. Of Inflammation of the Womb.
6. Of swelling of the Secret parts.
7. Of Heat and Dryness of the Womb.

Of these in order.

Chap. II. *Of the Stopping of the Menstrua.*

THe Menstruis stop in 2 Women,

1. *Naturally.*
2. *Against Nature.*

To know the difference between these, you must have regard to the age of the party: in many the menstrua appear not till after the fourteenth year, in few before, in some till after twenty.

They stop naturally in some women about the fifteenth year of their age, in some before, they continue in very few women after they are five fifteen.

Which stop through accident, as a woman with Child bearing, or before, or after, or sucking, or with her after the custome of women.

Causes. have but few of them, but those few are very good ones: and the reason why they have but few, is because the blood is consumed by exercise.

2. Again, many times the Veins are stopped in fat and rate fat people, for their veins are narrow, and the little blood they have is thick.

Such as are wasted by extream sickness, have but little superfluous blood in them.

Some-

4. Sometimes they are stopped by reason the womb hath the Hæmorrhoids, or Piles at the same.

5. Sometimes they fly up to some Sore or Ulcer in the body, as happens to such women as have a Canker in their Breasts. These have but by the by. But,

6. Sometimes either a hot or a cold distemper of the Womb it self causeth it. And,

7. Care, fear, sorrow and grief cause it.

My present scope is only to speak of the two latter, and more particularly of the last save one; for the cause of the last being taken away, the effects cease.

Signs general. The general signs of a woman afflicted with this disease, are heaviness of the whole body, proneness to vomit, loathing of meat, and certain trenblings, such as happen to women with child, pains in the back, and sometimes in the stomach, and neck, and breast, the hinder part of the head, and sometimes the whole body swelleth.

The diversity of the Cause may be partly known by the relation of the sick. A cold Distemper is known by quinsies, dyspnœa, dumbness, swooning, a pale, whitish, yeadon colour. A hot distemper is known by the contrary signs. [illegible] for the Cure of this Disease in Women, because I have not, I shall make mention here of them out, and insert [illegible] for which I shall save my reason.

Concerning then the stopping of the Menstrua causes enough, some disease in the Womb usually, the best way to help it is by strengthening the womb.

Secondly, Cautions in the Cure. And truly should [illegible]

Lastly, The Cure. [illegible] that opens the [illegible] in a Hot-house.

2. Let

3. Let the Womb be strengthened by drinking a draught of white Wine, wherein an handful of fluddan Arrach being first bruised, hath been boyled; the herb is common, it grows almost upon every Dung-hill throughout the Nation. It by a secret Magnetick Vertue strengthens the Womb, and by Sympathy removes any Disease thereof.

3. If there be, together with this infirmity, pain in the Head, as usually there is (for there is great Sympathy between the head and the womb, and that's the reason all Cephalick Herbs almost, strengthen the womb) add a handful of Vervain to it, which by a like Magnetick Vertue strengthens both womb and head.

4. This being used two or three days, if they come not down, Take of Calaminth, Pennyroyal, Time, Mother of Time, Bettony, Dittany, Burnet, Feather-few, Mugwort, Sage, Piony roots (the female are best in this case, let men prate their pleasure) Juniper berries; half an handful of sticks, or so many of them as can be gotten, boyled in Beer, and drunk for ordinary Drink.

5. Take one part of Gentian, two parts of Centaury, distil them with Ale in an Alembick after you have bruised the Gentian roots, and infused them well: this Water is an admirable Remedy not only to provoke the Terms, but also to resist the Pestilence, to help stuffings in the Stomach, the Spleen, to purge not only the womb, but all the Body of cholerick and corrupt humours. If so be you have not this Water in a readiness, Take a dram of Centaury, and half a dram of Gentian roots, beat them to powder, take it in the morning in white Wine, or you may boyl an handful of Centaury, and half an handful of Gentian roots bruised, and boyl it in Posset-drink, and drink a draught of it at night going to bed.

6. The

6. The Seed of wild Nep w beaten to powder, and a dram of it taken in the morning in white Wine, doth the like.

7. Alexander roots bruised and boyled in the same manner, performeth the same effect; other Simples which are Medicinal, are the roots of Parsley, Fennel and Lovage, Angelica-roots, the Herbs of Chervil, Mastherwort, and Sage, perform the same, you may use them at your discretion.

If this do not the deed, you must let them blood in the Legs.

CAUTIONS.

Caut. 1. Give not any of these to any that is with Child, lest you turn Murderers; wilful murder seldome goes unpunished in this world, never in that to come.

2. Give your Medicines a little before the full Moon, or between the new and full Moon, for then blood encreaseth but never in the Wane of the Moon; for if you do, you had as good give them to an Oak. The Moon hath great influence upon all Elementary bodies, but more upon Women and Men, because they are of her own Sex.

3. Let the Patient use much Exercise.

4. If the body be troubled with evil humours, let them be purged out. The 24 Chapter will instruct you how.

5. Sometimes (though but seldom) they are stopped through fulness. This is known by vehement pain about their Reins, their veins are swollen, and they are such people as live idly and abound in blood.

Such must be cured by bleeding in the Arm. for fulness causeth distention or stretching; and distention hinders excramission: and bleeding in the Foot makes the distention greater, as was well noted by Pet. Lovet that Physician to the *French* King.

But let this be done with good advice, and great wariness.

Chap.

Chap. 2. *Of the overflowing of the Menstruous.*

1. They are said to overflow, when they continue longer than their usual time; their usual time of continuance is two or three dayes; in some women that give themselves to no exercise, four or five dayes.

2. When they come oftner then the legitimate time. Their legitimate time is, the time that the *Moon* travels through the twelve Signs of the *Zodiack*, that is, twenty seven dayes, some odd hours, and some odd minutes.

Cause. It is caused,
1. By Rupture of some Vessel.
2. By immoderate Purgation.
3. By some corroding Humor.
4. By hard Labour in Child bed, or unkind handling in it.

Signs. If the Vessels be broken, the blood gushes out abundantly in heaps.

If of some gnawing Humour, they are not much in quantity, but they come with much pain.

The others are easily to be known.

Caution. Such women as are subject to this disease, suffer Abortion upon every slight occasion.

Let their Diet be Meats roasted dry.

Let them abstain from exercise and moving as much as may be, and from all cold Drinks.

Because this disease weakens the womb much, strengthen it as you are taught in the Chapter before.

And here I confess I differ from all Physitians that ever wrote, for they all unanimously hold that the disease is first to be cured before the part grieved be strengthened; whereas I counsel to strengthen the part first, that

that so Nature may be able to help on in this Cure; the work will be better and sooner done with Natures help than without. Having first strengthened the Womb, proceed to the Cure thus:

1. Anoint the Reins of the Back with Oyl of Roses, Oyl of Mirtles, or Oyl of Quinces, which you please. I suppose the last mentioned to be the best, do this every night, and when you have done wrap a piece of white Bayes about your Reins, the Cotton side next your skin, and keep the same Bayes always to it.

2. To Inject the juyce of Plantane into the Womb, is an admirable Remedy.

3. Sage, the Roots of Bistort and Tormentil, Cinkfoyle, Knotgrass, Comfry, Sanicle, Ladies-mantle, Golden Rod, Loosestrife, Meadsweat, Archangel, (that blasphemous Name our Physitians give dead Nettles) Mouseear, Solomons-Seal, Purslane, Sorrel, red Beets, Shepherds-purse, red Roses, Acorn-cups, the Bark of Oak Twigs, red Coral, Mastich, are Medicinal, boyled in your ordinary Drink.

I could wish from my heart you knew all these Herbs; you cannot expect I should travel all over the Nation to teach you; you see what ignorance the learned Colledge of Physitians hath trained you up in; instruct you one another as well as you can, know that you were not born for your selves alone, and I will do what I can to instruct you in the knowledge of Herbs before Twis half a year elder.

4. Above all, I commend this Medicine to you: *Take of Comfrey leaves or roots, and Clowns wound-wort, of each as much as you will, first them well (being first washed) in Ale, and drink a good draught of it now and then, and (with the blessing of God) will help you, though the issues of thy Womb be open.*

5. Take

℞. Take Cinnamon, Cassia lignea, Opium, of each two drams; Myrrh, white Pepper, Galbanum, of each one dram. Dissolve the Gum and Opium in white wine, beat the rest into Powder; then make them into Pills by mixing of them together exactly, and let the party distasid take two Pills every night going to bed: let not both the Pills contain above the weight of fifteen grains.

Chap. 3. Of Fluxes of the Womb.

Description. A Flux of the Womb is a continual distillation from that part of the body for a long time together, Nature carrying out the Excrements that way, which should be voided some other way.

The form and colour of what is voided, shews what humour offends, (if I had written to Schollers, I would have said the peccant humour) for,

Cause. In some it is red, like putrified blood, and that proceeds from blood putrified.

In some it is white and pale, and that proceeds of flegm.

In some it is yellowish, and that signifies Choler.

If pure blood come out, if a vein were opened either some corrosion or gnawing of the womb is to be feared, or else some laceration or tearing in her last delivery, and it is to be feared the Midwife acted not her part either like an honest, or like a knowing woman.

Signs. All of them are known by these signs: The place of Conception is continually moist with the humours, the face is ill colored, she distasteth and abhorreth her meat, breaths difficultly, the eyes are swollen, sometimes with pain, sometimes without.

Cure. The Cure is different as the cause. For, If pure blood come out, you must let blood in

the Arm in the first place, and the Cephalick or Head Vein in the finest; for unless you draw back the blood you can never stop it, as you must pump out the water of a Ship before you can stop the leak.

Then use the latter Medicines in the last Chapter made of Comfry roots and Woundwort.

The Juyce of Plantane injected into the Womb is good; and if you add the Juyce of Comfry to it, it were better. I have taught you how to keep these Juyces all the year in my *English Physitian Enlarged*, the last Edition.

If Flegm be the cause, let Cinnamon be a Spice used in all her meats and drink, and let her use her body to hot Antidotes, as Venice Treacle, Methridate, &c. to take a little every morning.

Let her take of Costmary, Agrimony, the Bark of common Elder, Dwarf Elder, Caraway seed bruised, Liquoris, of each an handful; which boyled in a pottle of white Wine (or for want of it Rhenish Wine) to a quart, drink half a pint of it every morning, adding half a dozen drops of Spirit of Castorium to it, and an ounce of Syrup of Roses with Agarick.

Let her boyl Burnet, Mugwort, Featherfew and Vervain in all her Broths.

Let her if she please, purge her body with Pills of Amber (you may find them, and the way how to make them, in my last Edition of the *London Dispensatory*) she may take a scruple at night going to bed, they will not work till next day, and use this divers nights.

Half a dram of Mirrh taken every Morning, is an excellent Remedy for this Infirmity.

If it come of Choler, let her take Borrage, Bugloss, red Roses, Endive and Succory roots, Lettuce, white Poppy seeds, of each a handful. Boyl them in white Wine, from a pottle to a quart; let her drink half a pint

pint every morning, to which half pint add Syrup of Peach-flowers, and Syrup of Cichory with Rhubarb, of each an ounce. It will gently purge her; you may find the way how to make them in my last Edition of the *London Dispensatory*.

After the use of this some mornings, let her take the Powder of Ivory, and Misleto of the Oak, of each one scruple, mixed with half an ounce of Conserves of Roses, every morning for a week together (I never knew any Author could give a reason why Misleto of the Oak should be better than any other Misleto, neither do I believe it is.)

Lastly, If it come of putrified blood, having first let blood in the foot, strengthen the womb as you were taught before.

I know all Writers hold Melancholy to be one cause of this evil, but I am of a contrary opinion, unless (as many do) they take adust Choler and adust Blood to be Melancholy; for Melancholy is altogether retentive, and how can that cause expulsion?

I shall conclude this Chapter with three general Rules, make much of them.

1. Let the Patient forbear violent motions, passions and perturbations of mind.

2. Let them forbear all sharp and salt meats, and such things as provoke urin.

3. Of dead Nettles (which our blasphemous Physitians call *Arch-Angel*, whereas the word *Michael*, who is the *Arch-Angel*, signifies *as God*) there are three sorts, white, red and yellow, *viz.* their flowers are of that colour; the white flowers help the white, the red helps the red, and the yellow the yellow flux in women. You may use them which way you please.

To Cure all Diseases, read my *Plateras, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingius, &c.*

Chap. 4. Of the Falling out of the Womb.

Description. THe *Womb* is said to be fallen out when it is so turned down that it sticks out, for it never looseth from its Ligaments to *Caution.* draw may be caused by the silly Midwives drawing it, by endeavouring to help a Woman in Labour, by inexperience or trouble in the Child-birth, by unskilful shoving out the Child especially if it be dead, or after birth, by *Mother-Carelis* when she turns *Midwife.*

Signes. The Disease is obvious to the eye, and that is sign enough.

Cure. The vulgar way of Cure, is to put into the Matrix such a hot cloth, and there it will stay as long as it is hot; that tied to a pudding, and if it be well done it will do it, hath it with a Decoction of Mallows, Linseed, and Fenugreek-seed boyled in water, and if this do it not the first time, use it the second, and when you have got her up, let the Woman lie with her legs close together, and for fear she should not, then let her be tied with a Swathing band; they should stop it with a Cork, and tie a Bladder over it also.

Let her use odorous things to her Nose, such be Civet, Galbanum, *Styrax Calamita*, wood of Aloes, &c.

Let her apply stinking things to the Womb, such be Asa fœtida, Oyl of Amber, the smoak of her own hair being burnt, &c.

This is most certain, that the Womb flies from all stinking things, and applies to all sweet things, therefore these are good; as also to apply a Plaister called *Hystericum* (you may find it in my last Edition of the *Dispensatory*) to the belly, in the middle of which Plaister, place some Cotton, and upon the Cotton four or five

five grains of Civet, and let the Civet lie just upon her Navel.

But my own Magnetick Cure is this:

Take a common Bur-leaf, (you may keep them dry if you please for the year) and apply to the head, and that will draw the Womb upward: To the fits of the Mother, the Powder the roots of Bur-dock, and it will draw it downward. Burdock beaten into powder will do the like. They command the Womb which way you please; and by orderly using will cure any Disease of it.

'Tis a Plant of *Venus*, and is best gathered when she is angular and strong in her hour, and the Moon applying to her.

It will not readily go up, by reason of Emptiness in not using the Remedy time enough; you may bathe it as you were told.

Chap. 5. *Of Inflammation of the Womb.*

Cause. THe Womb is inflamed by many Causes.

1. *By a Blow.*
2. *By stopping of the Terms.*
3. *By Abortion.*
4. *By Ulcerations.*
5. *By immoderate Lechery.*
6. *By over-much Walking.*
7. *By Child.*

Signs. Its companions are, an acute Feaver, pain in the Head, especially about the hinder part or roots of the Eyes, Cramps in the Arms, Fingers and Neck, the Womb is vexed with panting pains. If all the Womb be inflamed, it will be pained all over; if but part, the pain will be where the part inflamed is; For.

If the hinder part be inflamed, the Back is pained much, and then they cannot go well to stool, because the right gut is presied together; or if not so, 'tis deshentery.

If the fore part be inflamed, there is pain about the Bladder and the passage of Urin is hindred; they make Urin with difficulty, because the passage is on the fore-part of the Womb.

If any of both sides be inflamed, the Leg next the inflamed side moves but slowly and heavily.

If it be in the Neck of the Womb, the passage is hard, close and burning hot.

Cure. For Cure, First strengthen the Womb, as you were taught before, for this may cure it by sympathy. If you can do a thing by fair means, never attempt it by foul.

Endive and Succory roots are commended by Authors in this Disease, being boyled in clarified Whey. But my own Directions are these few:

1. Clarifie your Whey, then boyl Plantane Leaves or Roots in it, and drink it for your ordinary Drink.

Then,

2. Inject the juyce of Plantane into the womb with a Syringe; if it be in winter, when ye cannot get the juyce, make a strong Decoction of the leaves and roots in water, and inject that up with a Syringe, let it be but blood-warm. This Medicine is worth a thousand.

3. If the Body be costive, use a Clyster.

4. Let them avoid violent movings of body, and troubles of mind.

I seldome prescribe Diets to women, because they have gotten such a trick they will keep none; yet because it is very probable there are some wise women (it were a hard case else) I shall intreat them to use a very slender Diet, and let it be of such food as is cold and

and moist. Barley broth is an admirable Remedy for them; it were very well if they could satisfie themselves with it and *Panada*. As for Drink, let them forbear all wine, and strong beer, much more strong water.

5. In all Inflamations, especially if the inflamation be great, blood-letting is an excellent and admirable Cure, as also very speedy. In this case the best way is, to bleed them in the Ancles, because of the immediate passage between the Vein *Saphena* and the Womb.

6. Outwardly apply to the Region of the womb, wool moistned in Vinegar of Roses.

7. If the inflamation be near the neck of the womb, make a Pessary of wool; dip it in Juyce of Plantane, or Juyce of Purslane, or Juyce of Sengreen, and put it up the Privities.

Chap. 6. *Of Windiness of the Womb.*

THe Womb is sometimes afflicted by wind or puffed up; and this sometimes appeareth to the Eye of sense, and sometimes it cannot be discerned but by the Eye of reason.

Authors differ much in the cause, and as much in the cure; however, they say, the signs are, a Swelling in the bottom of the Belly, pricking pain in the stomach, back and head, distention of the sides; and sometimes, they say, women feel wind coming out of their Privities (if you will believe them.)

To tell you the truth, my opinion is, That the disease you call, *The Fits of the Mother*, is nothing but a windiness of the womb, which because it hinders not conception that I know of; I have nothing to say to it at this time, however, if any woman will not believe me, I cannot

cannot help it, 'tis but forbearing windy meats, and taking such things as expel wind, and strengthen the womb, as they were taught before, and then it will (together with Nature) help it self.

As for moistness of the womb which many speak and write of, how that the womb when it is overmoist, will not retain the Seed, the thing is very probable, but the very same with a flux of Flegm, and to be cured the same way.

Chap. 7. *Of Heat and Dryness of the Womb.*

THe Signs were shewn you before. The Disease is most incident to women of a Cholerick Complexion.

As for Remedy, such Herbs as cool and moisten are very Medicinal; of which stinking Arrach (used as you have been taught before) seems to bear the preheminence.

Neither are Plantane and Mallows much inferior to it, used as before, especially Plantane.

Goats-milk often drunk with Honey or Sugar, is a very excellent Drink for women troubled with this Disease; and if so, then other Milk cannot be bad.

Also many other Herbs are Medicinal for this infirmity; all which, or so many of them as you can get you may boyl with a Sheeps-head, till you have boyled it all to pieces, and use the Decoction either as Drink, or in Pottage.

The Herbs are these, Vine-leaves, Willow-leaves, Endive, Succory, both Roots and Leaves, Violet-leaves, Strawberry-leaves, Rasions of the Sun, Borage, Bugloss, either Leaves or Flowers.

If

If you please, in such a Decoction you may take ten or twenty grains of red Coral mixed with as much Cinnamon. See my *English Physician* for this more at large.

If your Body need purging, take such Medicines as purge Choler, and without cool the Reins, or else you were as good do nothing. Of which, Cassia fistula newly drawn, seems to me to be the best: you may take an ounce of it when you go to bed. Never fear the following of your business the next day.

Lastly, Apply to your Navel a Cere-cloth, which you may find in my last Edition of the *London Dispensatory*, called by name *Ceratum Santalinum*. Other Remedies you may find in this Book more at large, to which I refer you.

I confess I could have prescribed many other Medicines as other Authors have done before me, as Pessaries, Baths, Fomentations, &c. but these if rightly used, are enough; for I write to help you, not to trouble you.

SECT. 3.

Of the Barrenness against Nature.

IT is not one Physicians Opinion alone, That many women are made barren by Diabolical means.

I do not call them Diabolical, because they cannot be acted without invocation of evil Spirits, but because they are done by abuse of Nature; for as the right use of natural things is from God, so the abuse of them is from the Devil. And so many unworthy Creatures are

went

wont to serve men and women at the very time of their Marriage, that the man can never (before it is removed) have to do carnally with his wife, which is all publick Marriages were good for. Some, although the Scripture (that I know of) give no publick Rule for Marriage, yet we all know Marriage is a civil thing, therefore ought more properly to belong to the *Civil Magistrate*, then to the *Clergy Man*; but the Clergy get money by it, that's the key of the business.

However, to prevent such mischief, Authors have left wayes: As,

1. To carry St. Johns-wort about them, which for that cause was called *Fuga Demonum*, A driver away of Devils.
2. To carry a Load-stone about them.
3. A Plaister of St. Johns-wort laid to the Reins.
4. A whole Squill hung over the Bed.
5. The Heart of a Turtle-Dove carried about them. *Cum multis aliis.*

But suppose the mischief be already done, and the man cannot give his wife due benevolence, how may it be helped? In this I will tell you no more then I have known tried. The Cure is easie, and was done by the man only making water through his wives Wedding Ring; so there was one superstition helped another.

Such as would be skilful Physicians, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vossingus, Rulandus, Fernelius, Sanctius, Cole, &c.*

BOOK

Book IV.

Of what hinders Conception.

I Shall deliver my mind in this,

1. *By way of ordering the Body.*
2. *By way of Medicine.*

And let each of these stand in a Section by it self.

Sect. 1.

How a Woman that would have Children, should order her Body.

1. IF Women would be fruitful, let them give themselves to exercise. Idleness is hateful to God, and destructive to the Creation; and that's the reason such women that live idlely (as most of our City Dames do) have so few Children, and those they have seldome live, but are troubled with unseparable diseases till they die:

or-

or if they live, they are so spoiled by apish Educa- that they seldome come to good; whereas poor and women that labour hard, have many Children ally, and they are strong and lusty.

I shall (to pleasure you good women) give you a Paraphrase upon both *Exercise* and *Rest*, yea, such a that if you mean to be wise, you may know what is fitting for your own bodies: but if you never intend be wiser, you shall not blame me, when you whine for lack of Children, or for the death of those you had.

Exercise is either *Moderate*, or *Immoderate*.

Moderate is neither *too much*, nor *too little*.

Immoderate is either *vehement*, or *remiss*.

Moderate Exercise.

1. Stirs up natural Heat.
2. Quickens the Spirits.
3. Opens the Pores.
4. Wastes the Excrements of the third Digestion.
5. Makes the Body, Senses and Spirits strong, and that's the way to have strong Children.
6. Comforts all the Limbs.
7. Helps Nature in all her Exercises, of which procreation of Children is none of the least.

Immoderate Exercise (which is a thing our City Dames are utterly unacquainted with, unless it is *Exercise* of their tongues.)

1. Wastes, dries, consumes, wearies both Body and Spirits.
2. Hurts the Body in every Part.
3. Overthrows Natures Actions.

Rest is *moderate* or *immoderate*.

Moderate Rest.

1. Comforteth and refresheth Nature.
2. Recruits a tired Brain.
3. Maintains Health.
4. Strengthens

Strengthens both Body, Senses and Members.

Inebriates Reason, extenuates Memory.

Dulls both Mind, Senses, and principal Instruments of the Body.

Causeth crudities, evil humors, evil excrements, cold sickness, infinite diseases, above half the infirmities that accompany the body of man and woman; and therefore it was nobly done of Lycurgus the Spartan, to compel every one to work four hours in a day.

It hastens old Age.

It causeth Deformity. Hark you women, if you would be young and fair, use your selves to labor.

And now if you can find any of these accidents in your selves, you know both the cause and the cure.

Secondly, *Discontent* wonderfully hinders Conception, and *Content* furthers it as much.

I shall speak of *Content*, in which consider,

1. *Content of mind* dilates the Heart and Arteries, whereby the vital Blood or Spirits is sufficiently distributed throughout the Body, and thence arise such affections as please, recreate, and refresh the Nature of man, as hope, joy, love, gladness, mirth, &c.

2. They comfort and strengthen not only the parts of the body, but also the operations and imaginations of the mind: for it is agreed upon by all Authors, yea, and truth it self hath set its seal to it, that the imagination of the Mother operates most forcibly in the Conception of the Child. How much the better then were it for women to lead *contented* lives, that so their imaginations may be pure and clear that so their conception may be well formed, than to vex, and fret and fume, and fling and throw, and murmure and repine, and fill their minds all full of distracting cares and fears, as an Egg is full of meat, making a tumult in their spirits, and bringing all their thoughts into such a confusion, that they look

more

more like beasts then women, so that if they could but see themselves, they could not but be ashamed to know how like Antiks they are. The best Medicine I can prescribe them for this Disease, is this, That they would give their minds often to read that excellent Book of Mr. Jeremiah Burroughs, entituled *Christian Contentment*, where I am confident they shall find all their objections answered; and a woman seldom wants objections, if she do but look upon her Apron-strings.

As for Dissenters, I shall give you my Judgment,

1. *As a Physitian.*
2. *As a Divine.*

1. *As a Physitian.*

1. It stirs up such affections in the Body as are inimical both to body and mind, and therefore must necessarily either kill or spoil the child in the womb: such are anger, passion, hatred, fear for things to come, fear for things past, sorrow, sighing, and grief of mind. All these corrupt the very nourishment wherewith the child is nourished in the womb, and oftentimes kills the fruit in the very bud.

2. It diverts the vital heat from the circumference to the Center, thereby consuming the vital Spirits, by which means they come very slowly, or not at all to the Child.

3. It destroyes, overthrows, murthers both Body and Mind.

4. It hastens old Age and Death, by consuming radical Moisture.

2. *As a Divine*, I beseech you let my counsel be acceptable to you, consider what you do. For,

1. When you have been discontented twenty four hours, you are never the wiser, never the nearer to the obtaining of what you desire: *who by taking care can add a hairs breadth to his stature?* And what a foolish thing

thing is it to do your selves so great a mischief without the least hope of doing your selves the least good?

2. Discontent keeps you from the good you desire. You will not give your children a thing while they cry, neither will God you, whilst you are discontented.

3. It makes your evil worse; because others wrong you, you will wrong your selves; because you want temporal things, you will want health also.

4. All things come by the Providence of God; and whatsoever mans end be, his ends are always good. *Are not two Sparrows sold for a farthing, and yet not one of them falls to the ground without your Father?* If God takes care for the Sparrows, one of which is worth but half a farthing, will he not take care for you?

5. It shews your spirits are linked to the world, and not risen with Jesus Christ; for if discontent for things of this world take up your thoughts, tell me what of you is risen with Christ? *He that is risen with Christ, minds the things that are above.*

6. It shews you are little provided for death; if you knew you must leave the world, why are you discontented that it leaves you?

7. You deny Eternity; for if you knew the world should be consumed, you would use it to tread upon, not to fill your pockets with.

8. Your interest in Christ is but little; for *where the Carkass is, thither will the Eagles gather together.*

9. How justly may God withdraw his Protection from such as cannot rest upon it without discontented Hearts?

10. You put away your own comfort. All true comfort comes from the Holy Ghost *the Comforter*; and the Holy Ghost seldome or never rests upon a sad soul. And therefore the Prophet *Elisha* called for Musick to chear his Spirits, before he was fit to receive the Spirit of God.

Con-

Consider these things, and you shall see what a folly and madness *Discontent* is.

Thus you have two Wayes, or Meanes of Fruitfulness.

1. *Exercise of Body.*
2. *Content of Mind.*

I have but one more, and that is, *To preserve the womb in a due Decorum.* More is here only, because people are very ignorant in Physick; the former Rules will help you. If you would have Children, see that the Menstrues come down in good order, the colour of them will shew you what humours offends, purge your; the former Rules will direct you. I mean those in the last Book, in the Chapter *Of Flux of the Womb.* If they come down discoloured, it shews ill diet. If pure blood comes down, be sure that Woman is very prone to conceive with Child.

To Cure all Diseases, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Guidenius, &c.*

Sect. 2.

Medicines for a Woman that would have Children.

THis I shall deliver to you,

1. *By way of Caution.*
2. *By way of Precept.*

By way of caution

1. Use not the Act of Copulation too often: some say it makes the womb slippery: I rather think it makes the

the womb more willing to open then. Satiety glits the womb, and makes it unfit to do its Office, and that's the reason Whores have so seldom children; and also the reason why women after long absence of their Husbands, when they come again, usually soon conceive.

2. Let the time be convenient, for fear of surprize hinders Conception.

3. Let it be after perfect digestion; let neither hunger nor drunkenness be upon the man or woman.

4. Let the desire of Copulation come naturally, and not by provocation. The greater the Womans desire of Copulation is, the more subject is she to conceive.

5. Women are most subject to conceive a day or two after their monthly Terms are stayed.

6. Avoid eating, or bearing about you all such things as cause Barrenness: such be the Bone of a Stags-heart, Emeralds, Saphires, Ivy-berries, Sea-Burnet, Leaves and Roots, Harts-tongue, Steel-dust, Mints, &c.

7. A pish wayes and manners of Copulation, hinder Conception.

By way of Precept.

1. The Rennet of an Hare mixed in a little Cotten, and put up into the womb as a Pessary, and remaining there a day, is an excellent Remedy. But let it be done presently upon the stopping of the Menstruals, and tied up in a linnen cloth, and a string tied to it, that so you may draw it out again, else you will make mad work.

2. If the womans body be too hot, letting blood in the Vein *Cephalica*, profits much. 1. Because it cools. 2. Because it alleageth the womb.

3. A Load-stone carried about the woman, causeth

not only Conception, but concord between man and wife.

4. The Heart of a male Quaile carried about the man, and the Heart of the female about the woman furthers Conception exceedingly, and causeth mutual Love.

5. The Roots of Eringo, Piony and Satyrion, being eaten, cause Conception.

6. Exercise your Body before you take counsel of the under-Sheet; go to the School of *Mars*, before you go to the School of *Venus*.

7. A Plaister of Labdanum spread upon Leather, and applyed to the Region of the womb, mightily disposeth it to Conception.

These Rules are excellent. I confess many other may be added in respect of *Food*, *Diet*, and the like: for which take this general Rule, *All Creatures that are fruitful, being eaten, make those fruitful that eat them, as* Crabs, Lobsters, Pawns, *&c.*

Likewise the Ancients have left many wayes. The [illegible] *may take them as Rules or Medicines, some of which are these:*

1. Castoreum in powder, take half a dram, or a scruple in Malmsey in the morning.

2. The womb of a Hare beaten to powder, and taken in like manner.

3. A scruple of Galangal taken every morning in powder, rids the Body of such infirmities as cause Barrenness; take it in white Wine. And truly I believe for very moist women, there is scarce a better remedy.

4. The Stones of a Fox dried and beaten to powder, and a dram taken in the morning in Sheeps milk.

5. The Stones of a Boar used in the like manner.

6. The

6. The Brains of Sparrows and Pidgeons eaten, and (for ought I know) you may eat flesh and all, for they are very fruitful Creatures.

7. The Pizle of a Bull dried and grated to powder, and a dram taken at a time.

8. To hold sweet things to the place of Conception, before the act of Copulation, because they draw the womb down. But after the act, to the Nose, to draw the *Matrix* up.

These, with many others, too tedious here to relate have been quoted by Authors.

Such as would Cure all Diseases, let them read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vestingus, Rulandus, Sanctor, Cole, &c.*

Book V.

A Guide for Women in Conception.

Some Women are so ignorant, they do not know when they are conceived with Child; and others so coy, they will not confess when they do know it. I shall labour to help the former: the latter, if they would learn to be a little wiser, may help themselves.

I shall then divide this Book into these Chapters.

1. *Signs of a Woman conceived with Child.*
2. *Whether a Male or Female be Conceived.*
3. *Of Conception of Twins, and the Reasons.*
   Authors confuted.
4. *Of imperfect Children.*
   Authors Opinions.
   My own.

Chap.

Chap. 1. *Signs of Conception.*

MAny are the wayes Authors have left for women to know whether they be with Child or not, which happen true in many women, but not in all; some of which I shall quote, *viz.*

1. A coldneſs and chillineſs of the outward parts after Copulation, for the heat retires to make the Conception.

2. The Belly waxeth very flat, becauſe the womb cloſeth it ſelf together to nouriſh and cherish the ſeed.

3. Wringing or griping pains like Cramps happen in the Belly about the Navel.

4. Loſs of apperite to victuals, and ſour belchings, exceeding weakneſs of ſtomach.

5. Divers appetites and longings are ingendred.

6. If cold water be drunk, a coldneſs is left in the Breaſt.

7. The tops of the Nipples look redder than formerly.

8. The Breaſts begin to ſwell and wax hard, not without pain and forenes.

9. The Veins of the Breaſts are more clearly ſeen, then they were wont to be.

10. The Veins in the Eyes are clearly ſeen, and the Eyes ſeem ſomething diſcoloured, as a Looking-glaſs will ſhew you: this is a good ſign.

11. The Body is weakned, and the face diſcoloured.

12. The Excrements of the Guts are voided painfully, becauſe the womb ſwelling, thruſteth the right gut together.

Theſe be the vulgar rules, or at leaſt the beſt of them. Give me leave to deliver what I have known to be true, and never yet failed me.

1. If under the eye the vein be ſwelled, I mean under the lower Eye-lid, the Veins in the eyes appearing clearly, and the eye ſomething diſcolored, if the woman has not her terms upon her at the time, nor watched the night before, you may certainly conclude her to be with child; and this appears moſt plainly juſt upon her conception, and the firſt two months. I have told many women of it before they have been with Child a ſortnight, and never failed.

2. Stop the urin of the woman cloſe in a glaſs three dayes, and then ſtrain it through a fine linnen cloth; if you find ſmall living creatures in it, ſhe is moſt aſſuredly conceived with Child; for the urin which was before part of her own ſubſtance, will be generated as well as its Miſtris.

3. Take a handſom green Nettle, and put it into the urin of the woman, cover it cloſe, and let it remain in a whole night, if the woman be with Child, it will be full of red ſpots on the morrow; if not, it will be blackiſh.

And thus much for Prognoſticks, whether a woman be with Child, or not.

Chap. 2. *Whether a Woman be Conceived of a Male, or of a Female.*

HErein alſo I ſhall

1. *Deliver you the Opinions of Authors.*
2. *What I have found to be true by experience.*

Firſt, Authors give theſe to be ſigns of Conception of a Male.

1. The woman when ſhe riſeth up from a Chair, or the like, doth ſooner ſtay her ſelf upon her right hand than on the left.

2. The Belly lies rounder and higher than when it is a Female.

3. Th

3. The child is first felt to stir on the right side, because according to *Hippocrates*, the Male Children lie on the right side of the womb.

4. The woman breeds Boys easier and with less pain than Girls, and carries her burden not so heavily, but is more nimble in moving.

5. The right Breast is more plump and harder than the left, and the right Nipple redder.

6. The colour of the woman is more clear, and not so swarthy as when she conceives a Girle.

The contrary to these are signs of Conception of a Female, it were but loss of time, and blotting of Paper to quote them.

These are some of the vulgar Rules, and the best of them; I never knew these fail.

1. If the circle under the womans eye, which is of a wan blew colour, be more apparent under the right eye, and the veins most apparent in her right eye, and that most discolored, she is with Child of a Boy; if the said marks be most apparent in the left eye, judge her to be with Child of a Girle.

2. Let her milk a drop of her Milk into a Bason of fair water, if it sinks to the bottom as it drops in, round in a drop, it is a Girle she goes withal, for if it be a Boy, it will spread and swim at top; this I never knew fail, though it be contrary to all Authors that ever I read.

Chap. 3. *Of the Conception of Twins.*

Authors make some flutter about the Conception of *Twins*, and what the reason should be; as also how many children a woman might naturally have at one Birth.

The Ancients held a woman might Naturally have

seven, three *Boys*, three *Girls*, and one *Hermaphrodite*; and their opinion was grounded upon another as childish (for one error ushers in another) because they conceived a woman had seven Cells in her womb; but long since Anatomists beginning to grow pretty perfect in their manual Operation, having found out that the womb had but one Cell, this ridiculous opinion was quickly exploded.

Others hold a woman can Naturally have but two children, and their reason is, because she hath but two Breasts: I know no reason but why they may as well hold a woman can go but two miles, because she hath but two Legs. We know well enough, that whatsoever is against Nature, is miraculous: and we know as well, that 'tis no miracle for a woman to have three Children at one Birth.

In *Ægypt* many times women have five or six children at one birth; the reason is supposed to be the fruitfulness of the place, and if so (as is probable) then let women that would be fruitful, live in fruitful places.

Aristotle quotes a woman that brought forth twenty perfect Children at four Births.

Trogus tells a story of another in *Ægypt* that had seven Children at one Birth.

All this is nothing to what *Albertus Magnus* talks of; for he tells of one woman who had twenty two perfect Children in her womb at one time, and miscarried of them all, and of another who had an hundred and fifty at once, all as big as a mans little finger.

Besides, they say in a Monastry in *Holland*, there remains a Tomb of one *Margarit*, a Countess of *Holstein*, who had three hundred sixty four living Infants born at a Birth, and all christned. I urge no man nor womans faith to believe these things: But come,

First, *To the cause of Conception of Twins, or more children than one at once.* Second-

Secondly, *whether Twins be conceived at one and the same time?*

1. The cause why Twins are conceived.

Herein Authors are various.

Avicenna and *Haly Abbas*, held the cause to be divers Cells in the womb; but that as I told you, hath long since been found out as false as what is falsest.

Empedocles attributes it to the plenty of Seed, which is able to procreate more than one.

Esculapius, to the strength of the Seed by the same reason.

Ptolomy, to the Position of the Stars, at the time of Copulation.

2. About the second, which is the greater Question of the two, Authors differ much.

Some of the Ancients, and almost all modern Writers, hold them to be conceived at one and the same act of copulation; the Seed not being ejaculated out all at once, is divided in the womb, and so more than one child conceived. This, though it seems something plausible, yet it will not hold water.

Another reason they give is, because the womb having received the Seed, shuts so close that it cannot give intromission to any more Seed; and this is as weak as the other.

For answer to the first:

The beginning of the Conception is not the casting of the Seed into the womb; for then a woman must needs conceive every time she hath carnally to do with her Husband; but the exquisite mixture of the Seed of both Sexes, is the very beginning and cause of conception, and that the womb having but one Cell, can exquisitely mix Seed in two places; if in that work closing it self so close, that no *vacuum* is left, is incredible.

To

To the second, I answer,

The womb shuts not so close, but what seed is superfluous, hath a place to be let out.

2. It is the delights of *Venus* that opens the womb at all times, for it opens the muscles, therefore voluntarily; and why can it not open the womb at one time as well as at another?

3. Neither do all Authors agree, that Twins are conceived at one and the same time, for *Erasistratus* a Famous Physitian, and all the *Stoick Philosophers* were of my opinion, *viz.* That they are conceived at divers times.

4. All things are brought to pass by a due limitation of time; and two children conceived at once, must needs be born at once, which is impossible; he that would know more of this, let them but peruse the *Trutine* of *Hermes*, one of the wisest of men, and let him but understand what he reads, and it is possible he may tell you (having the Nativities of both Twins) the very hour and minute when they were conceived. Let no *Astrologer* object to me, that the *Trutine* of *Hermes* is not exact to a minute; but let them know, that if there be a truth in it to a sign ascending, there must needs be a truth to a degree, and minute, and second; for truth comes to a punct, and the failing may be in their non-understanding of him.

5. All Authors hold a kind of strange thing they call *Superfœtation* in Women. *Superfœtation*, as the word signifies, is a Womans conceiving of a second Child, after she is conceived of the first.

Authors are very frequent in proof of this, and some such have been known in *London*.

I shall let pass what Poets say of *Alcmena*, bringing forth *Hercules* and *Iphyclus*, one at the end of the seventh, the other at the end of the tenth month (they

that

that would read it, may find it in *Plautus* his first Play *Amphitrio*) And come to the relation of more sober Authors, and such as are *fide digniores*.

Hippocrates writes of a Woman of *Larissa* who brought forth two living and perfect Children, forty days distant the one from the other.

Aristotle, de Historia Animalium, abounds in Examples: and some of the Births were two months distant.

Rhazis and *Avicenna* hold, That all Women that have their Terms during the time of their going with Child, are subject to conceive again.

Pliny gives divers Examples of it. And *Dodonæus* in his Observations, many more. And the like you may read in *Laurentius*.

Thus then you see by this Argument, That 'tis possible for a woman to perfect a second Conception after she is conceived of the first; and if so long after as Authors say, then much more likely, sooner, before the womb is filled with the growth of the first. But to make the matter beyond all dispute: whereas our Translation saith, *Gen.* 4.2. *And she conceived AGAIN and bare his Brother* Abel; Those that have skill in the Original, know that it should be translated, *She CONCEIVED UPON CONCEPTION, and bare his Brother* Abel. Let this put an end to Dispute.

And then, if the *Tractat* of *Hermes* be true (I have heard many cavil at it, but never any disprove it, nor bring a bit of wise reason against it) there you may find a reason why two Children may be conceived at a months distance, and yet born in one day; and if two Children lying in the same womb at the same time, be at any time conceived at twice, is it not most probable they are so always; However this is apparent, that by Testimony of all Authors, yea, by the judgment of

that

that prudent Physitian Dr. *REASON*, a woman may miscarry of one Twin, and yet go out her whole time with the other, as *Hippocrates* quotes in his Book, *De Natura Pueri*. Nay, both *Aristotle* and he, quote women that brought forth two Children at one Birth, and a third fifteen weeks after. Then it follows, that they are little better than Murderers, who force away the second Child, the first being born before its time, especially if the flux of blood be not great, nor signs of Labor appears.

Here is another Question to be answered, viz. *Why Women desire the Act of Copulation after they are conceived, when Beasts do not?*

Pappea the Daughter of *Agrippa* the *Roman*, a wanton Lass, being asked the Question, Why Beasts did not desire it as well as Women? Answered, Because they are Beasts.

The Answer was acute 'tis confest, and acuter, because not premeditated; and our own Writers give no wiser; for they say, 'Tis a Prerogative and Vertue God hath only given to Women. Alas, poor Fools! that make a Vertue of a Vice.

The very truth is, The Curse of God for *Adams* first sin lies more heavily upon Man, than it doth upon Beasts, and Lust is a great part of this Curse; and the Propagation of many Children at once, an effect of that intemperancy: and that I suppose to be *Hippocrates* his reason of forbidding Copulation to women with Child. For my own part, far be it from me to forbid it; for I know well enough the Nature of man is so vicious, that he must have to do with his wife, or some body else in that time, or to that which is worse than either. However, hereby you see the fruits of original sin, and what cause you have to be humbled in the presence of God for it, and require his assistance against the wretched effects it produceth.

Chap.

Chap. 4. *Of Imperfect Children.*

MAny are the forms which Authors have left to posterity, of monstrous Births; some altered in respect of Sex, as *Hermophradites*, in form as beastial; some double-bodied, some maimed, and many others which would do me no good to write, and you as little to read it.

Authors differ as much in the Cause.

The *Divine* refers it to the judgement of God alone, which if true, without the help of Nature, then is every Monster a Miracle.

Astrologers, they refer it to the Stars, and the Position of the Moon, in deficient degrees, at the time of Conception.

I cannot close with any of both these, neither altogether with a third, which is more probable, although perhaps the judgement of *Astrologers* may concur.

Some hold the Imagination of the Woman to be a great cause, by beholding either such Monsters, or such Pictures; and that's the reason, they say, that they are so frequent in *Egypt*. So also you may read of one that brought forth a Black-moor, the woman beholding the Picture of a Black-moor hanging in her Chamber. And of a woman at *Pisa*, that brought forth a Child full of hair like a Cammel, because she was so superstitiously wise to kneel every day to the Picture of *John the Baptist* cloathed in Cammels hair. Also I my self know a woman this day living, that in the time of her Conception fixing her eyes and mind much upon a Boy with two Thumbs on each Hand, sitting at dinner by her brought forth a Boy with as many her self. This I say may be the cause of some deformity.

But

But the greatest cause of womens bringing forth Children imperfect, or mutilated, or crook-back't, or with Issues or Leprosie, &c. I take to be, because the act of Copulation was done at that time when the woman had her Menstruis upon her. It was not for nothing, God himself forbid a man not to touch a woman at such a time; and from such corrupt beginnings usually little good proceeds. And although the grace of God is free, and takes hold on whomsoever he pleaseth, yet usually (I do not say always) such are perverse in mind and manners, as in body, *Cavendum ab eis quos Deus notavit*, (saith the Latin Proverb) Beware of such whom God hath marked.

As for such as are born Monsters you must pardon me if I make a question whether they were conceived by some Beast or not; for a woman may conceive by the Seed of a Beast, because it is by Nature fruitful, but the seed will be a Monster born, not a Man.

Let them that would be learned Physitians, read these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, John Bon, Veslingus, Rulandus, Sadler, Cole, &c.*

BOOK

Book VI.

Of Miscarriage in Women.

WOmen are most subject to suffer Abortion or Miscarriage in the two first months of their Conception, because then the Ligaments are weak, and soon broken; and towards the latter end of her time, because then the Womb is so full, that it cannot shut close, and withall the Child heavy.

Moreover, Many, if not most Women, are subject to be delivered at the end of seven months, because of the compleatness of the time, seven being a Note of perfection, and therefore the Scripture saith of our Lord *Jesus Christ*, That *he sprinkled the Alter with his blood SEVEN times*, and all things were perfected the *seventh day*. The *Pythagoreans* called it, *The Knot or Tie of mans life*. And so doth *Tully* in *Somno Scipionis*, and *Hippocrates*, *Lib. de Principiis*, saith, *Mans life consisteth of the number of SEVEN*. And we all know, every *seventh* year compleateth the *Climacterical* of the Nativity. I could fill two or three sheets of paper with proof of it, but enough.

I shall here confine my Pen,

1. *To the Signs of Miscarriage.*
2. *To the Cause.*
3. *To the Cure of it.*
4. *A word or two of Womens Longings.*
5. *Of Children with Hare-lips.*

Chap. 1. *Of the Signs of Miscarriage.*

AS for signs of Miscarriage, they are easily known by every Woman with Child, and therefore almost needless to rehearse. As,

1. The Child displaced, and fallen down low toward the mouth of the Womb.

2. The Courses appearing blackish in colour, much in quantity; for though many women have them after they are breeding, yet they are pale in colour, and they always shew it dies. Nature rejecting them as not being fit for the nourishment of the child; but if they come blackish with pains and throws, especially the woman being far gone with child, they signifie Abortion.

3. When the Breasts, which before were round and full, wax lank, and flag down, for the most part abortion follows. *Hippocrates* saith (but whether truly, or no, I know not) That if a woman goeth with two Children, a male and a female, if the right breast fall, she loseth her male child; if her left, her female.

4. If in dangerous sickness a woman fall in Labour, she usually dies, and the child also.

5. Redness of the Face, trembling of the Body, Paines in the Head, pains in the inner parts of the Eyes; if the Terms come down at the same time, and the Body be troubled with wind, they are held to foreshew Miscarriage.

Eat

But because all things are better known by an argument *a priori*, than by an argument *a posteriori*; by the cause, and what goes before, than by what follows after. We come to the Cause.

Chap. 2. *Of the Causes of Abortion.*

THe ordinary Causes of Abortion are these:

1. A weakness or corruption of the Womb, when it is weakned or offended by viscous, slimy, or slippery, phlegmatick, or watry humours, that so it cannot retain the fruit received.

2. Apostlumes or Inflamations of the Womb, hinder it through pain, that it cannot perform its office.

3. Being extreamly bound in Body, in forcing to stool, forceth the child down, which was before much oppressed by the right gut, being filled with hard dung; therefore *Hippocrates* saith the disease *Tenesmus* coming upon a woman with child, commonly causeth Abortion. *Tenesmus* is a disease when people have great provocation to stool, yet can do nothing.

4. The Hæmorrhoids or Piles many times cause Miscarriage.

5. Fat women are subject to miscarry, by reason of the slipperiness of their wombs; and very lean women, for want of nourishment for the child in it.

6. Bleeding in the time she goes with Child.

7. Strong Purges are very bad, but Vomits worse.

8. Great cold and heats, a Bath, and a hot House favour not the child in the womb; for they heat it so, that it labours to come out where 'tis cooler.

9. Hunger starves the child in the womb, surfeiting by much meat or drink strangles it.

10. Outwardly it may be done many wayes, as by

Falls, Blows, Anger, Fear, Sorrow, Running, Leaping, Liftings, immoderate Exercise, &c.

Chap. 3. *Of Preventing Miscarriage.*

THE Cure of *Abortion* is various, not only according to the Cause, but also according to the time, whether before or after Conception; and indeed the surest remedy is, to prevent it even before the child be conceived.

I shall then divide my Rules into two Parts; viz. what is to be done,

1. *Before*
2. *After Conception.*

Before Conception. Let her strengthen her body, and let her take such Medicines as strengthen her womb most, and such as further conception afterwards; you have enough of them before. Also let her drink Wine wherein Mother of Pine hath been well boyled, for this is excellent for this use.

2. Either windiness, or moistness, or dryness of the womb must be the cause of it.

If windiness, there's no better Remedy under the Moon, than eating half a score of Juniper-berries every morning.

If moisture, let her sweat in a hot House, and use her Body to exercise, and take half a dram of Galangal in powder mixed with as much Cinnamon, every morning in Muskadel.

If dryness of the womb be the cause, as many times the womb wanting moisture to sustain the child is many times the cause of barrenness; and because it was but briefly handled before, I shall be larger in it here.

It is most incident to young flourishing Women, and such

such as are cholerick of complexion, and is known by an exceeding proneness to Venery.

It is cured by cold Emulsions made of Barley-water, wherein mix the Seeds of White Poppies, Almonds blanched, the Seeds of Cucumers (or Cowcumbers as the vulgar call them) of Melons, Guords and Citruls, of each half an ounce, and drink it for their ordinary Drink.

Let her avoid all violent motion, drinking Wine or Strong-water.

Let her anoint the Reins of her Back with Oyl of Nightshade.

Also the seeds of Mandrakes are said to purge a foul, cool a hot, and moisten a dry Womb; and therefore some think *Rachel, Gen.* 20 desired them, as knowing the heat and dryness of the body, was the cause of her barrenness. And I am the rather induced to believe such a thing may be true, because such infirmities are most usual to people of fair complexion. You may take half a dram at a time bruised in a little white Wine, neither need you fear the coldness of them; for the Seeds are nothing so cold as the Herb, because they contain in them a vital Spirit, that so they may be able to beget their like, which must needs be hot, because all generation is performed by heat, not by coldness.

Thus much for preventing Miscarriage before Conception.

After Conception, which is the second thing I promised, I shall declare to you what hitherto hath been hid from your Eyes.

1. Let a woman with child drink a draught of Sage-Ale every morning; it will do her more good than she is aware of. Let no man object that Sage provokes the

terms, and therefore is more probable to cause miscarriage than prevent it; for indeed and in truth, one and the same Medicine by strengthning the part afflicted, may bring forth contrary effects; and therefore Cinnamon though it binds in a loosness, yet it provokes the Terms when they are stopped, and stops them when they flow down immediately; nay, I have known *Aqua Potabile* stop the bloody flux in one, and give another whose Body was cacochymical many stools.

2. If signs of Abortion appear, the usual way is to lay a Toast sopt in Muskadel to her Navel, and many times it doth good, for it is a good Medicine. But to take a little Garden-Tansie, and having bruised it, sprinkle it with Muskadel, and apply that to the Navel, is far better.

Also Tansie put in Ale, as you make Sage-Ale (I know not how to teach you, being no Brewer) and a draught drunk every morning, is a soveraign Remedy for such women as are subject to miscarry.

Also I would advise Midwives alwayes to keep a Syrup by them, made with the juyce of Tansie, clarified and boyled into a Syrup with twice its weight in Sugar, that so they may have it in readiness to give a spoonful or two of it in such cases. It is a most excellent Medicine though it be not in the *Colledges worm-eaten Dispensatory*; for the Herb by a magnetick vertue draws the child in the womb any way, or retains it in its proper place. The Herb is common to be had, and will save many a childs life, and its Mothers also, if used according to these and other Directions that you shall read before you have read the Book through.

3. There is a Stone they call *Lapis Aëtites*, and by some *Lapis Pregnans*, or a Stone with child; I am informed that there are many of them to be had now in *London*. I shall first describe them, Secondly teach you their use.

1. Of

1. Of these Stones are four sorts.

The best comes from *Affrick*, and is found in an *Eagles Nest*, for they say, The *Eagle* cannot lay her Eggs without them. It is very little, and easily beaten to powder: it hath another little one within it, which if you shake it, you may perceive to rattle, and therefore it is called the Stone with Child. This is thought to be the Female: and some (and they no small fools neither) think there is no Sex in Stones, I cannot stand to dispute the point now, though I hold a Sex both in Stones and Trees.

The second, which they call the Male, comes from *Arabia* and hath another hard stone within it, it self being hard like a Gaul, and difficult to bear to powder, and is of a reddish colour.

The third comes from *Cyprus*, and is like that which comes from *Affrick*, but only bigger, having many little stones within it.

The fourth is called *Taprobane* from the place whence it comes. It is found in Rivers, in colour white, in form round, and hath another stone within it. This as accounted the worth of all; but as in some things the best is bad, so in this, the worst is very good.

2. For its Use.

This Stone being hung about the neck of a woman with child so that it touch the skin, preserves the child in her body, till the due time of her Delivery come: Experience shall prove my words to be very true; and when you find them so,

1. Give glory and praise to God for it.

2. Admire at his wonderful Works in his Creatures.

3. Know that great is the ignorance the first sin of *Adam* hath involved Mankind in, that we cannot now exactly know the Vertues of the Creatures, as he in his innocency did, as appears by his giving them

Names, according to their Natures.

If God begins to manifest himself to you in teaching you knowledge, be thankful for it, and know that if the day break, then the Sun will rise.

I think it needless to forewarn women of such things as cause Miscarriage, or to tell weak women they must eat good Victuals, for out of question they will do it if they can get it. I never knew any behind hand in that; I will from my heart, that State would but be so happy to take such a course, that women in that case might not want, which they might easily do, and it would make them dear in the Eyes of God, and the Nation. Besides, that more Children's lives are preserved, the more Souldiers with us and when they are needed. And let rich people know, and by mine own Experience I speak it, that for their poor Neighbours with Child that lack necessaries, or what (happily) they have a mind to they being able to relieve them, and not doing of it, than by the great God of Heaven and Earth, be required another day at their hands. I have freely in the presence of God herein discharged my own duty, without having any Body whoever fails in duty herein, I cannot help it; I hereby, in the presence of God, acquit my self from the answering for the blood of those that are lost this way; rich Women are but women, look to your selves, blood hath cried to the Lord for vengeance ever since Abels days.

Chap. Of Womens Longings.

As an Appendix to this Book, give me leave to speak a word or two of Womens Longings or

Lust-

Lustings which is incident to many, if not most Women in time of their going with child; and it comes first into this place, because many times it causeth Miscarriage; and in this I can guess but my own opinion (yet that you shall not find too light, if you will be pleased but to weigh it in the ballance of Reason) for all the Authors that ever I read, or could get have spoken of it, [illegible] to no purpose.

The Causes of it I conceive to be either any of these two.

1. *Physical.*

2. *Theological.*

1. *Physical.* That you may understand this, I pray take notice that the Omnipotent and only Wise God, having made this world of a composition of Elements, ordained it not only to maintain it self, but also to increase and multiply in a natural way, which is that we call *Physick*, for *Physis* in Greek is Nature, and that which we call the universal Providence of God (for his particular Providence to those whom he hath united to himself by the Person of Jesus Christ is another thing) this universal Providence I take to be that which the Sons of Wisdom call NATURE, and she is placed by the most high God, as *Vicaria* over the whole world, and therefore as wisely as he can, works of every hindrance that is an obstacle to her work, in mans begetting his like, in the Princes of Physicians. And though our Collective Nature, or not as acquainted with her, Wisdom hath commanded all her Children to be obedient to her.

Physically we conclude, That excess in things which Philosophers call *Res Naturales*, to the Causes of Womens Longings,

Things not Naturall are,

1. *Meat and Drink.*
2. *Sleeping and Watching.*
3. *Fulness and Emptiness.*
4. *Exercise and Rest.*
5. *Affections of the Mind.*

Exercise in these corrupts the things that are Natural, of which one great one is to beget its like. (I find God assisting me, instruct you in these to the full, in a Treatise which hereafter I intend, *viz. How to preserve your Bodies in Health.*

Well then, if the body of the woman be thus disturbed, of necessity the child within her must be disturbed also; therefore Nature as the chief Artificer, calls for such food as must make fitting blood for the nourishment or encrease of the child. Your child is nourished by your own blood, your blood is bred by your diet, refined or marred by your exercise, idleness, sleep or watching, &c. *Nature* sees and knows how you swerve from what is fitting, she calls and calls like a work-woman for what is requisite either to make up what you want, or to remedy what you have done amiss, by breeding a nourishment for the child within you, contrary to what diet or things not natural, you have formerly eaten, or to supply your conception wherein you have been wanting to it; she is a Mistris worth ten of the College of Physicians: I assure you, I have some communication with Dr. *AMES* one (in my opinion) of the wisest of men, and he told me it must needs be so I say, and proved it to me thus: Those which live idlely (as the Gentry and Citizens Wives, that seldom use their bodies to any exercise, unless it be playing with their Dogs) and keep not good diet, are most pestered with such Longings. Women of good diet (if there be any such) and such as mind their business, and use exercise, are least troubled with them; yet I hope

hope no women are so proud as not to be ruled by Reason, nor so simple but will confess *Nature* to be a better Work-woman than themselves. This is my *Physical* Reason.

My *Tragnostical* Reason is this:

The Wisdom Almighty God hath given to Nature is such, that it knows before hand what the fruit conceived will come to, and many times this way gives warning of it, that so Parents may have time enough, if they have but wit enough (for Nature cannot endure fools) either to prevent or provide for it.

For Example:

1. Many times women with Child long for things not accustomed to be eaten, as Dirt, Sand, &c. their Children then seldom live long. Why should such Parents fix their affections so strongly upon such a Child, which *Dame Nature* told them would not live before it was born, and how much causeless sorrow might have been avoided this day?

2. Many women with Child have a mind to steal things; why may not Nature determine the Parents here by, that the Childs inclination will be to theeving? And how ought they to pray to God for their Children, to deliver them from such an evil; as also to give them good education? for good breeding many times makes men avoid those sins which other men run into.

I have done, only take notice, That Nature not having her desire (and she desires nothing but what is needful, perhaps of necessity) is forced to let go the Conception for want of necessaries, and then the woman miscarries, and who can blame her? The Children of *Israel* could not make Bricks if they had not straw.

The only Remedy for this Infirmity in women (for I can-

Feaniole well can it a Disease] is a Drink, a Decoction made of Vine Leaves often; they may make a strong Decoction of it in time of year when it may be had, and then boyl that Decoction into a Syrup, and keep it all the year. How to make Syrups of any kind of Herb whatsoever, you may see in my *English Physician*; and how to keep them all the year for your use at all times.

Chap. 5. *Of Children born with three Lips.*

I Have but a little to say to this, but that little may be to purpose. The cause of it is well known to be the Mother in the time of her Conception, being affrighted either with sudden starting of an Hare or Coney, or by longing her longing to eat a piece of such a Creature. This was *Aristotle's* his opinion: And I am confident some women now living, know this to be true enough, yea too true.

His prevention is dim, (for he was an odd conceited man as well as I) though one of the ablest men of his time. Let a woman but her knock at Rides like a Jade, when she goes with Child.

Let no Woman despise it, because 'tis plain and easie: the wayes of God are all so. 'Tis the inventions of men are so difficult that a woman cannot do her self good, but she must undo her Husband also.

To prevent and cure all Diseases, read my *Physicians Synopsis, Riverius, Rulandus, Kirkringius, Schultes, Vvolfgangus, Rulandus, Schenkius, Colleges*

BOOK

Book VII.

A Guide for Women in their Labor.

I Do not here intend to teach Mid-wives how to perform their Office, for that they know already, or at least should know: It being (as beside my intent) to tell them what they know already, but to put them in mind of what they know not.

This is that I shall speak of.

The Labor of a Woman may be said to be twofold.

1. *Of a dead Child.*
2. *Of a living Child.*

Of each of which in a Section by it self.

Sect.

Sect. 1.

Of Women Labouring of a dead Child.

IN this it is (that I can think of) only requisite,

1. To give you signs when the child in the womb is dead.

2. Means how to bring it away.

First, Signs of the fruit in the womb being dead, are,

1. The Breasts suddenly slack, and fall flat, or hang down; what should I provide to feed a dead Creature? saith *Dame NATURE.*

2. Coldness possesseth the Belly of the Mother, especially about the Navel.

3. Her Urin (*Anglice* her Piss) is thick, with filthy stinking setling at bottom.

4. No motion of the Child is perceived, no though you wet your hand in warm water, and lay it upon her Belly, for that's the way to make the Child stir.

5. Dreams of dead men trouble her in her sleep, at which she is affrighted.

6. She longs to eat such things as Nature never allotted to be eaten.

7. Her face looks but scurvily, and wants her usual mirth.

8. Her Breath stinks.

9. When she turns her self in her bed, or riseth up, the fruit in her womb swags that way (if it be not a Solecism to call a dead Child *Fruit*) like a lump of Lead; and indeed if the Child be any thing displaced, it will do so; yet if Tansie be but applied to her Navel, or the Stone *Aetites*, it will remedy it if the child be alive; but not so, if dead.

For

For Cure, or bringing away the dead child, which is alwayes obnoxious to the Mother that goes with it; a dead creature being very contrary to the living, wherein appeared the Tyranny of *Mezentius* in *Virgil*;

Mortua quinetiam jungebat corpora vivis,
Componens manibusq; manus, atq; oribus ora,

Dead Bodies to the Living he did place,
And joyn'd them hand in hand, and face to face.

I pray be pleased to accept first of this Caution; Be sure you use no means to bring it away before you be sure it is dead, lest you be found little better than Murderers another day. If you follow my former Rules, you can hardly (if you have any wit) miss of the truth; I mean those in the former Book as well as in this; you shall find them better than a Candle and a Lanthorn to guide you to the truth, and you may (if you be wise) find enough in them, and learn enough by them, if not to teach you wit, yet to tell you what wit you lack; when you are confident your Child is dead (which will never be, if the Rules your God hath delivered to you by my Pen, be but followed) I say, if you be confident your Child be dead in your womb, do thus (and I pray give me leave to pass by the vulgar Rules, as though I knew them not.)

1. Take half a pint of white wine and burn it, only adding half an ounce of Cinnamon to it, burn it with no other Spice; and when they have drunk it (for it will not do the deed by looking upon it) if your pains of travel come upon you, your child is dead indeed; if not, your child may probably be weak or sick; for children are capable of sickness even in the Mothers belly, but it is not dead; for then, if your child be living,

it

it will refresh it, and give you ease: take notice by this (good Women) Cinnamon refresheth the Child in the Womb, and strengthens it.

2. If the Child prove to be dead indeed, these Herbs are Medicinal boyled in white Wine; take as many of them as you can get, and if you can get but one of them, it may do the deed you desire: Dittany, Bettony, Pennyroyal, Sage, Featherfew, Centaury, Ivy-Leaves and Berries, &c.

3. Sweet Bazil in Powder taken half a dram at a time in white Wine.

4. The Privities anointed with the Juyce of Garden Lavage, or if you please, you may take the Herb in Summer when it may be most plentifully had, and before it run up to flower, and having bruised it well, boyl it in Oyl till the Juyce of it be consumed (if you set it in the Sun after you have mixed it with the Oyl, before you boyl it, and let it remain there a month together, it will be stronger.) This is an excellent Oyl for Midwives always to keep in a readiness for such a business.

5. The Stone *Aetites* held near the Privities, draws away the Child; for its magnetick Vertue is such, that it draws the Child any way, as readily as the Loadstone draws Iron.

6. Make a strong Decoction of Hysop with water, and let the Woman drink it very hot, and it will soon bring away the dead Child. If so soon as she is delivered of the dead Child, you suppose any of the Afterbirth be left behind, for many times in such cases it is rotten, and comes away by piece-meals, let her continue drinking the same Decoction till her Body be cleansed.

7. Take the Roots of Polypodium, slarup them very well, warm them a little, and bind them on to the

soles

soles of her feet, it will quickly bring away the child whether it be alive or dead.

4. A Decoction made of the Herb Masterwort, prepared in like manner as the Decoction of Hyssop, works the same effect now. To which Women I have spoken enough, which that ye may all be, read my Platerus, Sennertus, Riverius, Rolandus, Bartholinus, Johnston, Vesslingius, Rubeus, Fernelius, Sanctius, Cole, &c.

Sect. 2.

A Guide for Women Labouring of Living Children.

THis I confess is the Basis of this Book, which (that I may be as plain as I can) I shall divide into these Chapters.

1. *What facilitates the Labour.*
2. *Of Cutting the Navel-string.*
3. *What brings away the after-birth.*
4. *Certain necessary Questions answered.*

Chap. 1. *What makes the Birth easie.*

FOr a Direction to this let me advise all Midwives,

1. Not to give any thing inwardly to hasten the Birth, before they know the true time of Birth is at hand; for the want of observing this, hath spoiled many

many a Child, and put the Mother to twice as much pain as needed.

2. Let not the child be forced away, unless an immoderate flux of blood come down; for if such Symptom appear, your best way to save the womans life, is to force away the child. I have known some Women, and that of late dayes, that in such cases have fallen into the hands of such creatures, that they had as good have sent for a Butcher to deliver them.

3. I confess it is something hard at first, to know when the true time of the Womans Labor is, many Women being troubled with pains so long before their true Labor comes, yea, some many weeks before; and the reason why they are so, I conceive to be heat of their Reins. I shall be very willing to help in this what I can; therefore consider,

First, Heat of the Reins in women in that case may be known by swelling of their legs: when women with child find their legs to swell much, let them take it for granted that their Reins are too hot.

Secondly, The Cure is to cool the Reins before the time with Oyl of Poppies, Oyl of Violets, or Water-lilies, by anointing the Reins of their Backs with them; for most assuredly such Women whose Reins are overhot, have usually hard labour. But above all the Remedies that I know, I commend the Decoction of Plantane leaves and roots; you may make a strong Decoction of them in Water, and then having strained and clarified it with the white of an Egg, boyl it into a Syrup with its equal weight of Sugar, and keep it for your own use, or your Friends in such cases.

4. I told you before that the skins which the *Greeks* (and our *Rabbies* from them) call *Amnios* and *Allaiton*, contained the urin and sweat of the Child, the use of which urin and sweat is great before, and in travel.

First, Before Travel, by their means the Child is more easily sustained and born up in the Womb.

Secondly, In the time of Travel (the Birth approaching) both these skins, the *Amnios* and *Allantois* are broken by the vehement stirring of the Child, so that these excrements fall down to the neck of the Womb; and this is that Midwives call the Water, and when they see that come away, then they say to them that stand by, Now the Birth is near. And 'tis very true, and the certainest sign that can be; for the Child is no better able long to subsist in the Womb after those skins are broken, than a naked man is in a heap of Snow. These waters, if the child come presently after them, facilitate the labor, by making the passage slippery; and therefore let no Midwives endeavour with their Nails, nor any thing else to force water away. *Dame Nature* knows when the true time of the birth is, better than they, and usually retains the water till that time.

On the contrary, If the water by accident break away too long before the birth, such things as hasten Nature, may be safely given or admitted; such are Dittany, Bettony, Penny-royal, Juniper-berries, red Coral, &c.

2. Featherfew boyled in white wine, and a draught of it drunk; or good women (if they please) may take the Jayce of it when it is in prime (and I think that is in *May*) which having clarified, they may boyl into a Syrup with its double weight in Sugar, and so keep it by them all the year, until such time occasion calls for its use. My *English Physitian* teacheth you at large.

Thirdly, Mugwort used in the same manner worketh the like effects.

Fourthly, A dram of Cinnamon in Powder given inwardly, profits much in this case.

Fifthly, Tansie bruised and applied to the privities, or an Oyl of it so made, and used as you were taught before.

Sixthly, The Stone *Aetites* held to the Privities, it handily draws away both child and after-burden; yea draws out womb and all, if you remove it not instantly after they are come away, its Magnetick vertue is such. If you do any mischief that way, the fault is not mine, you are fore-warned of it; for such is the vertue, That both child and womb follow it as readily as Iron doth the Load-stone, or the Load-stone the North-star.

Seventhly, *Miraldus* quotes many other wayes.

1. An Asses or Horses hoof hung near the Privities.
2. A piece of red Coral hung near the said place.
3. A Load-stone held in her left hand.
4. The Skin a Snake hath cast off, girt about the middle, next the Skin.
5. Pearls being in her Chamber, hinder her from being delivered.

Eighthly, A Decoction of Savory made in white Wine and drunk, gives speedy delivery to women.

Ninthly, Another good remedy to give speedy delivery to women, is this; *Take wild Tansie or Silver-weed, bruise it, and apply it to her Nostrils.*

Tenthly, *Take Date-stones, and beat them to powder, and let her take half a dram of them in white Wine at a time.*

Eleventhly, Take Parsley, bruise it, and press out the juyce, and dip a linnen cloth in it, and put it up (being so dipped) into the mouth of the womb, it will presently cause the child to come away though it be dead, and not only the child, but also the after-burden; and not only so, but the juyce of Parsly, especially Stone-Parsly, being drunk by a woman with child, cleanseth not only the womb, but also the child in the womb of all gross humours.

Twelfth-

Twelfthly, It is excellent good in such a case to take a scruple of Castoreum in powder in any convenient liquor: or two or three drops of Spirit of Castoreum, or eight or nine drops of Spirit of Myrrh given in any convenient Liquor, gives speedy delivery.

Thirteenthly, Give a Woman in such a case another Womans Milk to drink, it will cause speedy delivery, and almost without any pain.

Fourteenthly, The juyce of Leeks being drunk with warm water, hath a mighty operation to cause speedy delivery.

Fifteenthly, Take Piony Seeds, and beat them to powder, and mix the powder with Oyl; with which Oyl anoint the Loyns and Privities of a woman being with child, it giveth her deliverance very speedily, and with less pain than can be imagined.

Sixteenthly, Take a Swallows nest, and dissolve it in water, strain it, and drink it warm, it gives delivery with great speed, and much ease.

Let Midwives be ruled by me, never to force away a Child unless they are confident it be dead.

2 Unless the Woman laboring with it, be troubled with an immoderate Flux of blood, or have Convulsions.

Thus (good Women) have I given you my Rules, which if you please to make proof of, you shall find as constant as the Sun in the Firmament, that never fails without a Miracle. I have not medled with your callings nor manual operation, lest I should discover my ignorance, like *Phormio* the Philosopher, who having never seen Battel, undertook to read a military Lecture before *Hannibal* the best Soldier in the world. Dame NATURE was the Mother of what I have written, and it hath been verified by her two Sons, Dr. *Reason*, and Dr. *Experience*.

Chap. 2. *Of Cutting of the Navel-string.*

GReat heed and great care is to be taken about this, which some accompt but a trifle; yet in performing this work (which is quickly done) doth none of the least Art and Skill of a Midwife appear. That this may be done with that prudence which is required, you ought to observe.

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Consequent.*

1. *The Time.*

The Time is so soon as ever the Infant is come out of the womb, whether he come with part of the After-birth, or without it; for sometimes the child brings into the world a piece of the *Amnios* upon its head; and this is that good women call the *Caul*; nay, so foolish they are, to think a child born with a *Caul* on his head must needs do wonders; *cujus contrarium est verum.* Nay so much vertue remains in the *Caul* it self, that it will perform as great Acts as *Hercules* in his twelve Labors, above me but his fetching *Cerberus* out of Hell. Whereas (as I told you) it is only a piece of the *Amnios.* If you find it upon the childs head you shall miss it there; if you miss it upon the Childs head, you may find it there. And the reason why some Children come into the world with their Brows crowned with it, is weakness, which is an Argument of short life, and such an Argument as seldome fails. Well then, whether the Child come with this, or without it, so soon as it hath made

made its *Exit*, or is freed from its Mother, consider whether the Child be weak or strong.

I told you before that both the Vital and Natural Spirit was communicated by the Mother to the Child by its Navel-string.

If the Child be weak, gently put back part of the Vital and Natural blood into the Body of the Child by its Navel, for that recruits a weak Child. If the Child be strong, you may forbear. Thus you have the time; only this let me tell you, that many children that are born seeming dead, may be instantly brought to life, if good means be used, in which case, take this for one (you may also use it if the child be very weak) *viz.* Crush out six or seven drops of blood out of the part of the Navel-string which is cut off, and give it the Child inwardly.

H. *The Place.*

About which Authors make something to do; and our Midwives at present can scarce agree.

The distance the Navel-string should be cut off from the Childs body, *Actius Lib.* 4. *Cap.* 3. prescribes to be four fingers breadth. A wooden Direction, because Midwives fingers differ so much in breadth. We will imagine he means four inches. The Ancients jumped generally in that Opinion. *Mizaldus* was in this point a little critical, and yet an honest man, and his Criticisms begat some errors in some Modern Writers, and in our Midwives at present. Hence (as I suppose) it comes to pass that Midwives (if *Spigelius* speak truth, or others who are but his Apes) leave a longer part of the Navel-string of a male than they do of a female, and their supposed reason is this, Because in males they would have the instrument of generation long, that so they may not be Cowards in the Schools of *Venus*. But in females they cut it shorter, and that they think for-

sooth, makes them huddoft, and their Privities narrower. This *Spigelius* and all our Modern Writers jeer at. His words translated *verbatim* are these; *I must make my self merry with this Opinion; for if it were in the power of women to make the Privities greater or lesser by cutting off the Navel-string, in sober sadness all women labouring with Child, would complain of Midwives, and that deservedly too, because they dit them not a great part of their Navel-string when they were born, that so their Privities being large, they might be delivered with the more ease.* Thus *Spigelius*, and all the rest hit upon the same string.

Mauriceau orders it to be cut long both in male and female children; his reason is, because the Instruments of Generation follow the proportion of it. And therefore if it be cut too short in the female, it will be a hinderance to her having Children. *Tainier*, a famous Astronomer, affirms the same thing. Let not men prattle to us of impossibilities: if there be not an Harmony in Nature, how can it consist? If Nature formed the whole Child by the Navel-string in the womb, is her work so far run a wool-gathering, that she can do nothing by it after wards? They say it dies, and therefore is made invalid: whereas the self conceitedness of their own brains makes their Judgments as invalid, and like *Æsop*'s Crow, they think themselves to be an Eagle, when 'tis no such matter. *Aristotle* made Dame NATURE, They Dr. DE MORTON the Base or Foundation of their Judgments.

Let them tell me a Reason,

1. Why the Load-stone draws Iron?

2. Why the cutting of Onions makes their eyes run on water?

I will use no other Argument than one of their own Reasons, if not both, to confute themselves.

Besides, I will quote you one or two things more out

out of *Miraldus*, and all upon two Premisses.

1. If the Navel-string of a Child after it is cut, be suffered to touch the ground, the Child will never hold its water, neither sleeping nor waking, but will be subject to an involuntary pissing during its life.

2. A piece of the Navel-string of a Child born about one, so that it touch his skin (*Miraldus* saith you may wear it as a foyle in a Ring) defends him that bears it both from the Falling-sickness and Convulsions; both which I have known and tried as also the former. He saith further, That it defends him from Witches and Devils, which, how true it is, let time determine; the man was honest, and honest men usually tell the truth. And if the Rabbies in our times studied the Sympathies of Nature but half so much as they study to get money, our Physitians would be able, whereas now they are covetous; they mistook PRIVATE for PUBLICK Good; and that's the Bane of a a Common-wealth, and the only way to make you and yours, first Fools, secondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to note whether the Child were weak or strong. If the Child be weak, and (with almost dead, put back (as I told you before) the blood which you shall usually find flow back by the Umbilical Vein, and the vital Spirits, which you shall as usually find flow back by the Umbilical Arteries; and do it by degrees too, and very gently; for Nature goes soberly to work in what she doth, and hates rashness; so ought a Midwife to do, if she will be her Servant. So you shall perceive the Child which seemed like a dead creature before, instantly to be refreshed and awaked like a man out of sleep.

If the child seem very lusty, and sprightful, stop the

Navel-string near its Navel, that so neither blood nor vital Spirit may retire, and that is the way to keep a Child lusty when it is born. The want of observation of these rules destroyes many a child. I have candidly delivered my own Opinion, and what Truth God hath revealed to me herein, and am free from the blood of all those that through neglect are lost this way.

Having premised thus, let the ligature or binding be very strong, neither cut it off very near the binding, lest the binding unloose; And let Priests prattle what they will of the Soul, if the vital blood retire back through the Navel, Life will follow it, and leave the Soul behind to pick straws. It is the Spirit of Man is the life thereof, and not only of Man, but of Beasts and Plants. And the Spirit is nought else but the communication of the Gods head to it in a natural way, as I shewed you before, *Plat.* 104. 2. 30. You need not fear to bind the Navel-string very hard, because it is void of sense; and that part of the Navel-string which you leave on, falls off of its own accord in a very few dayes; The whole Course of Nature being now changed in the Child, it having another way ordained to nourish it self. With what Instrument you cut it off it matters not, provided it be sharp, and you do it cleverly. The piece of the Navel-string that falls off, let it not touch the ground, remember what I told you before; and you may keep it for those uses if you please: if not, I cannot help it. If you mind your Neighbours good so much as I do yours, you will do it.

IV. *The Consequent, or what follows the cutting off the Navel-string.*

The Navel-string being cut off, apply a little Cotton or Lint to the place to keep it warm, least the cold enter into the body of the child, which it will most assuredly

ſuredly do, if you have not bound it hard enough; and if you have, 'tis good to be ſure, as the Miller ſaid, when he took his toll twice. The greateſt of evils will certainly follow the coming in of the cold into the body of the child that way. When that part of the Navel-ſtring which you left remaining, is fallen off, it is the uſual cuſtom of Midwives to put a piece of a burnt ragg to it, which we commonly call Tinder. I would rather adviſe them to put a little of the powder of Bole-Armenick to it, becauſe of its drying quality. The curſe of God upon women for their firſt ſin, lies more heavily upon them, then it doth upon Beaſts; for they licking it with their tongues, can reduce it into ſuch an Orb, as no air can penetrate. But the firſt woman, your great Grand-mother *Eve*, having offended God, her poſterity are forced to crave help of her Neighbours in ſuch a caſe, when Beaſts are not.

Chap. 3. *What brings away the After-birth.*

AS much danger enſues upon a Woman (if not more) after the delivery of her Child, then before: it doth not ſo to Beaſts. Authors have written of bringing away the After-birth, and it would make a man ſick to read it. If you take notice of Lapwings, when they are in fight with other Birds, imagine a Kite or the like (for they hate all Birds of prey) you ſhall have more of them come to help them, then you ſhall ſee or find within ſeven miles of the place. I never heard nor read they paid them for their aſſiſtance, for I ſuppoſe they knew no uſe of money. The reaſon is, they love one another, but we our ſelves. *Cæſar*'s Motto of the Crow was excellent;

Tarpio

Tarpia quondam conſidit culmine Cornix,
Eſt bene non gratis dicere, dixit ait.

From the *Tarpian* Steeples top, the Crow
Cry'd out, *All is not well, but I will throw.*

And just thus is my Verdict of Authors. You think you can see much when you can see a Tree, and not run your head against it in the dark; 'tis well you can do so in the night; I think it is now about break of day; if so, then the Sun will rise, and then you need not give a Doctor ten shillings to lead you with an * *ignis fatuus*. If you would know when day breaks, turn your Faces towards the East, for from thence the Wise-men came.

* *Jack with a lanthorn, or will with a wisp.*

Authors have gotten a rugged way (like themselves) to force the After-burden away when it comes not, as Dr. *CONCEIT* would have it. I shall give you my own opinion; if Midwives will force it away, let them pare their nails first, for *Muſitians and Midwives muſt not wear their Nails too long.*

Gentle means become a wearied Woman best, churlish remedies are allotted for Felons. The womb is quick, the After-birth is dead. Let the quick expel the dead. It is dangerous if it be retained (I confess it) but is there no other way to kill a Dog, but to hang him?

The danger of retaining it is very great. Being retained, it putrifies, and thence come scurvy Diseases, Fevers, Apostlumes, Convulsions, and other the like diseases, and usually death at the tail of them. Authors prescribe remedies so many as will fill a Hop-sack, Baths, Suffumigations, Pessaries, and what not? If ordinary remedies be preposterous (if not dangerous) what must we do then? Do thus: 1. De-

1. Deliveries are dangerous: A Midwife thought so her self, when the case was her own.

2. What brings away the Birth, brings away also the After-birth. A dead thing will drag whither you please, so will not a living, for that may draw back. I will not now dispute the Point, what is dead, and what is living, but take it upon the vulgar Opinion, because I desire not to lead you into doubtful Disputations. My own Rules are real.

1. Use the same means you did to bring away the Birth.

2. Comfort up the woman. It is more fitting practice for you, than to tell long Gossips Tales.

3. A little white Hellebore in powder (*alias* Sneezing powder) is a pretty good Remedy.

4. Remember Tansie, and the Stone *Aristolochia*.

5. The Herb Vervain either boyled in Wine, or a Syrup made with the Juyce of it, and its double weight of Sugar (I hope I need not write one thing twice to bid you clarifie the Juyce before you boyl it into a Syrup) and it spoonful or two of that given, doth the deed.

6. I hope I need not bid you not to terrifie women in this case, knowing they have endured pain enough before: if you are Midwives, shew your selves women. Feathersew and Mugwort work the same effect that Vervain doth; but my opinion is, not so strongly. If you are wise, here's enough to know my meaning; if not, you are unfit to be Midwives.

8. Alexanders boyled in Wine, and the Wine drunk, is a gallant remedy to bring it away; so also is sweet Chervil, or sweet Cicely, Angelica roots, and Masterwort used in like manner.

9. The steam of Marygold-flowers received up a woman's privities by a Funnel, brings away easily the After-

After-birth, although the Midwife have let go her hold.

10. If you boyl Mugwort in water till it be very soft, then take it out, and apply it like a Pultis to the Navel of a women in travel, it instantly bringeth away both Birth and After-birth; but you must speedily take it away so soon as both Birth and After-birth are come forth, least it draw down the womb also.

Chap. 4. *Certain necessary Questions answered.*

IN truth my Reason in this Chapter is to teach women more wit, and if they be but minded to learn, if they be not I cannot help it.

The Questions I shall answer, are these:

Quest. 1. *Why women bring forth with pain?*

Answ. I told you before (or I am deceived if I did not) That the sense of feeling was distributed to the whole Body by the nerves or sinews. The mouth of the womb is so straight, that it must needs be dilated at the time of her delivery. The dilating thereof stretcheth the nerves, thence comes pain.

Quest. 2. *Why some women bring forth with more pain than others?*

Answ. Because the mouth of the Matrix in some women is fuller of nerves than in others, as may appear by Anatomies.

Quest. 3. *Why are women so lame and sore after Travil?*

Answ. The usual Opinion of Midwives is, Because the bones are moved out of their places. A Tale of a Tub when the bottom is out. I confess it was the Opinion of Dr. *Read*, and some other good Anatomists, That in the womans labor, the Share-bone, and the *Os*

sacrum

sacrum part. It is called *Os sacrum*, not because of any inherent holiness in it, according to Dr. *Read*, but because of its bigness: it being the custome (as he saith) among the *Græcians* to call great things holy. I think rather the name is fetched from the *Hebrews* than the *Greeks*, it being the Bone which the Angel that wrestled with *Jacob* touched, which caused him to halt upon his Thigh; and ever after the Jews had so high an esteem of that Bone, that they eat none of the flesh which grew upon it. This by the by.

Crook, *Columbus*, and others are of Opinion, these Bones open not: the matter is not much whether they do or not. The Bones are joyned together by Cartilages, and the Ligaments being bedew'd with superfluous moisture may give way, and neither Bones, Cartilages, nor Ligaments are sensible; therefore this cannot be the Reason. What's the Reason then?

It's this: The Nerves which (as I told you) carry the sense throughout the whole Body, are stretched in the Labour, and therefore there must of necessity follow soreness and lameness, till they are reduced to their former State and Order.

Quest. 4. *What's the Reason the Navel-string is twisted together, not much unlike to a Cord.*

Answ. The vulgar opinion of Anatomists is, That the blood by that delay, might be the better prepared: A waking Dream! The true Reasons are three.

1. That the Navel-string might be the stronger; for if a Cord be not the stronger for twisting, why is it twisted?

2. The different position of the child in the womb. The different form of the Mother, in going, sitting and lying, might compress one of those vessels, that so the vital Spirit could not pass in by the Arteries for quick-

ning

ning the child; nor the blood by the veins for its nourishment, nor the urin pass out by the *vrachus* for its ease, which Nature hath most strangely voided by this twisting of the Vessels.

3. It is a most wonderful help in the cutting of the Navel-string; for it stayes both blood and vital Spirit from flowing out too lustily after the birth of the child.

Quest. 5. *What's the Reason of these Nodus or Knots in the Navil-string of the Child?*

Answ. Another whimsey Midwives have scraped up concerning this; for so many of them as they find, so many Children they affirm the Mother will have after that. Neither is this enough, but this error hath gotten a sort of attendants; for the knots are not of an equal distance the one from the other. The long intervals between the knots, shew long intervals between Child and Child, and the short the contrary. Those knots that look reddish signifie Males, and the whitish Females. And all this is as true as the Sea burns; which clearly appears, if you consider the women within a very few, have the like number of them in all their Children: nay, sometime 1 more in their last Children than in their first.

The true Reason is,

Dame Nature, like a vigilent Nurse, forms these that the blood and vital Spirit might be kept back from coming too violently upon the Child, that so instead of feeding of it, she might not choak it. And thus much for this Book.

They that would be knowing Physitians, let them study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vestingius, Ryland, Fernelius, Sanctus, Cole, &c.*

BOOK

Book VIII.

A Guide for Women in their Lying-In.

AND this shall be divided into Two Sections.

1. *The Dyet she ought to keep when she lies in.*
2. *How to remedy the Accidents, she is subject to at that time.*

Sect. I.

Of the Dyet a Woman ought to keep when she lies in.

IT is not unknown unto most good women, That a woman may deliver her body of many infirmities at such a time. And it is a little unknown to me, That the breathing in of ill Air, and the eating of ill Diet, is the

the cause of most infirmities. For preventing of the one, and remedying of the other, be pleased to take notice of these few Rules which I shall deliver.

1. *By way of Caution.*
2. *By way of Institution.*

First, If her Body be exceeding weak, keep her not too hot. Extremity of heat weakens Nature, and dissolves the Strength.

Secondly, Be she weak or strong, let no cold Air come near her at first: For cold is

1. An enemy to the Spermatical Parts.
2. If it get into the Womb, it increases the after-pains.
3. Causeth Swellings in the Womb.
4. Hurts the Nerves.

Thirdly, Let her diet be hot, and let her eat but little at a time. Women many times have Apish Nurses, and they give Reasons as just like themselves as though they were spit out of their mouths. Oh say they, *Your Belly hath been much emptied, and you must fill it again; and you have lost a great deal of blood, and do lose daily. And you must eat soundly, and drink profoundly, or else you will be so weak, you will not be able to help your self.* Silly Creatures, and good for little but to wash dishes for three half pence a day! for the blood she voids is superfluous, and good for nothing but to do mischief; and hath been kept in her body a long time: the voiding of it conducing to her health, and not to her weakness. And this appears, that if it be retained, and can by no means be brought away, grim Death usually looks his captive pale in the face; if not, *Chronical* diseases (which some account worse) are her companions to her next child, if not to another World.

Fourthly, Another foolish Opinion that they have, That Oat-meal Caudles purge a Woman in that case.

Virgins

Virgins that use themselves to eat Oat-meal, are taught by woful experience that it binds, and that's the reason they get the Green-sickness by it. I never knew a binding thing purge by boyling, although I have known purging things bind by boyling.

Fifthly, Let her the first three dayes (and longer if she be weak) avoid the light; Her Labor weakens her eyes exceedingly by a Harmony between the Womb and them. Her eyes, if they were weak before, may be strengthened at this time.

Sixthly, Let her avoid great noises and sadness, together with trouble of mind: for whether it be rejoicing she should be praising God for her delivery, or troubled about the wagging of a straw, judge you.

My Instructions are these:

1. So soon as she is laid in her bed, let her drink a draught of sack white Wine, in which you have melted a dram of Sperma Ceti.

2. The herb Vervain is a most singular herb for this purpose, and grows commonly in every High-way. For though the medicines of the Colledge of Physitians grow in the *East Indias*, and you must give money for them, the medicines of God are near at hand, and cost but for gathering, or else he was mistaken, who said, *He made nothing in vain.* The Herb for sooth can watch so exactly, that it will do more in two dayes with it, than in two weeks without. It is in its prime in *May* and *June*, when if you will gather it, and take the pains to dry it in the Sun, you may keep it all the year. If you do not, it's not my fault; you may use it any way, boyl it in her broths and drinks; it hath no offensive smell, though very pleasant vertues.

3. If the woman be any way feaverish, add Plantane to it, whether Leaves or Roots it matters not. If she be not feaverish, it will not do amiss to add them both

together *Vis unita Fortior*, Joyned strength is strongest.

4. If her Courses come not away as they should do leave out the Plantane, and instead thereof, put Mother of Time.

5. If the womb be foul (which may be easily perceived by the impurity of the blood, it either coming away in gobs, or stinking) or you suspect any of the After-birth to be left behind (which is a thing may sometimes happen, though the Midwife be never so able) Make her a drink of Feathersew, Mugwort, Pennyroyal, Mother of Time boyled in white Wine, and sweetned with Sugar.

6. Besides and new laid Eggs, is the best meat for her at first, of which let her eat often, and but a little at a time.

7. Let her use Cinnamon in all her Meats and Drinks; for it strengthens the Womb like a Castle fortified with VValls and Bulwarks.

8. Let her stir as little as may be till after the fifth, sixth, or seventh dayes after delivery, if she be weak. Let her talk as little as may be, for it weakens her. Gossips tales do VVomen little good in such a case.

9. If she goes not well to stool, give her a Clyster, made only with the Decoction of Mallows, and a little red Sugar. Old sage *Cato* prescribes Colewortz to women in such a case, and took no other Physick, neither himself nor his Houshold: And *Chrysippus* was so vainglorious to write a whole Treatise of them, making them an universal Medicine for the whole Body, and every Disease it is subject to. But I spake with Dr. *EXPERIENCE* the other day, and he told me they were extream windy; and Dr. *REASON* who is always in his company (both of them being the Sons of *Dame NATURE*) told me windy things were extream bad for VVomen in that case.

10. VVhen

10. When she hath lyen in a week, or something more, let her use such things as close the womb; Of which, Knot-grass and Comfry bear away the Bell; you may if you please add a little purging to it, and do your selves no harm; put in Polypodium both Leaves and Roots bruised. Our Colledge of Physitians, and so do the Ancients also affirm, That Polypodium of the Oak is to be preferred before all other Polypodiums whatsoever. I know no other reason they have for it, but only because it is more scarce; and because more scarce, more dear; and because more dear, it brings more money, and that's the grease makes the Wheels go. You need not ask in what quantity these Herbs must be used; they are so harmless, you cannot offend in the use of them. If you be pleased to use these Directions, you to your admiration shall find the singular effects of those Instructions to your own health and comfort, and to my desire that am the Pen-man of them. They are most of them my own, if not all; you shall scarce find any of them in anothers writings. And thus you see I do not only wish you well, but labour to do you good.

Sect. 2. *How to remedy the Accidents a Woman is subject unto in her Lying-In.*

THe Accidents are these,——

1. *The After-pains.*

About the Cause of which, Authors keep a terrible quarter. They must say something though to little purpose.

Some think it to be the thinness, some the thickness, some the sliminess of the blood, and some the sharpness

of it. The Opinion of *Hippocrates* was, That Women were most troubled with them at the birth of their first Child; *Cujus contrarium est verum*; the good old Soul was mistaken. Dr. *Experience* whispers the contrary into every good Womens ears that had more Children than one. I do not fully know the cause my self, and yet this I know, That if my former Cautions and Instructions be observed, they will be either none at all, or very few. If it be not too late to help it, (for women will be wilful as well as men) boyl an Egg soft, and pour out the yelk of it, with which mix a spoonful of Cinnamon water, and let her drink it; and if you mix two grains of Ambergreece with it, it will be the better. I hold Vervain taken before, to be as good as either.

2. Take *Onions, and boyl them very well in water, then stamp them with Oyl and Cinnamon, and Seeds in powder, spread them upon Sclavath, and apply them to the Region of the Womb.*

3. Take *Bayberries, beat them to powder, put the powder upon a Chafing-dish of Coals, and let her receive the Smoak of them up her Privities.*

4. Take *Tar and Barrows grease, of each equal quantities, boyl them both together, and whilst it is boyling, add a little Pidgeons dung to it.* Spread some of this upon a linnen cloath, and apply it to the Reins of the Back of a Woman that is troubled with after pains, and it will speedily give her ease.

5. Let the Woman that is troubled with after pains, take half a dram of Bayberries beaten into powder, in a draught of Muskadel.

By putting all these together, a man may gather, that the after-pains proceed from cold and wind.

II. *Excoriations in the lower part of their Womb.*

For the remedy of which, the usual Medicine is Oyl of sweet Almonds; a better remedy in my opinion, is

Oyl

Oyl of St. Johns-wort, to anoint that part withal.

III. *Sometimes through great straining to bring the Child into the world, the woman comes to be troubled with the Hæmorrhoids and Piles.*

For Cure of which,

1. Let her use Polypodium bruised and boyled in her Meats and Drinks.

2. Let her be let blood in the Vein *Saphena.*

3. Take *an Onion, and having cut a hole in the middle of it, fill it full of Oyl, roast it, and having bruised it altogether, apply it warm to the Fundament.* If you think this Medicine be too hot; *Take a dozen Snails without shells if you can get them; take so many with shells, and pull them out, and having bruised them with a little Oyl, apply them to it warm.*

4. A better than any in my Opinion is: *Take as many Wordlice as you can get* (some Countries call them Sows) *bruise them, and having mixed them with a little Oyl, apply them warm to the place.*

5. If she go not well to stool, let her take an ounce of Cassia Fistula drawn at night going to bed; she needs keep no greater diet after it.

IV. *Retention of the Menstruis.*

Which is a thing usually mortal, if not remedied.

Hippocrates in his Book, *De Natura Pueri*, holds, A Woman ought to be purged according to the time that the Child is in shaping or forming, which is thirty dayes in a Male, forty two in a Female. Sacred Writ, *Leviticus*, Chap. 12. delivers these words; *If she bring forth a Man child, she shall continue in the Blood of her Purification thirty and three dayes. If she bring forth a Maid-child, she shall continue in the Blood of her Purification threescore and six dayes.* I know not how to understand this Scripture, unless it be confined only to *Abrahams* Houshold and their Seed, to whom the Le-

vitical Law was only written as a Rule of Practice: and Experience will teach us that *Hippocrates* his Rules were only calculated for the *Meridian* of *Greece*, and very seldom found authentick in our Hemisphere. Besides, women that give their children suck themselves, have them not so long as those that do not. And if that blood be impure (as I shewed before, and as is agreeable to reason) then is it not fit a Woman should give her Child suck very speedily after her Delivery; for if the blood be impure, how can it breed good Milk? Dirty water will make but dirty Pottage: and the retaining of an impure thing doth the body harm. That the first Milk of a Woman is naught, may appear, Because the first Milk of a Cow is brackish, and turns to Curds and Whey; yet lies not the Curse of God so heavily upon Cattel for the first sin of Man, as it doth upon Men and Women.

'Tis an easie matter to know when a woman is purged enough in such a case. If the work be well done, health and strength follows; if not, sickness.

If it be not well done:

1. Take such Medicines as strongly provoke the Terms; you had a Catalogue of them before, part of which are Dittany, Bettony, Savory, Penny-royal, Featherfew, Sage, Centaury, Juniper-berries, Piony-roots, &c. If this do not the deed, in a day or two dangerous effects are like to follow (if not prevented.) Therefore,

2. Let her take two or three spoonfuls of Briony-water every morning; you may find the Receipt in my Translation of the *London Dispensatory*. In their first Master-piece it was called *Hysterical water*; but in the second (because no body should know it was the same) Briony-water.

3. Gentian-roots beaten into powder, and a dram of them taken every morning in Wine, is a most singu-

lar

lar Remedy: And yet in my Opinion,

4. The roots of Birthwort either long or round, ſo uſed, and taken as the former, is better then that.

5. Take *twelve Piony ſtalks, and beat them into very fine powder, and let her drink them in a draught of hot Carduus Poſſet-drink, and let her ſweat after it.* If this do not bring them down the firſt time ſhe takes it, let her take as much more about three hours after. Make much of theſe Medicines.

V. *Overflowing of the Menſtruis.*

Which is eaſily cured by Comfry and Knotgraſs, ſo uſed and taken as you were inſtructed before. For indeed the Rules in the former *Section* being obſerved, you ſhall have no need of theſe once in an age.

The truth is, this infirmity ſeldom happens to Women after they are delivered. If it do, beſide the former Remedies,

1. Take *Shepheards-purſe, either boyled in any convenient Liquor, or dried and beaten to Powder, and it will be an admirable Remedy to ſtop them:* For indeed the Herb is eſpecially appropriated to the Privities.

2. The Leaves and Flowers of Brambles, or either of them being dried and beaten into Powder, and a dram of them taken every morning in a ſpoonful of red VVine, or in a Decoction of the Leaves of the ſame, which perhaps is far better, is an admirable Remedy for the immoderate flowing of the Terms in VVomen.

Such as would be ſkilful Phyſitians, let them read theſe Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Vaſlingus, Rulandus, Sanctus, Colt, &c.*

Book IX.
Of Nursing Children.

Proœmium.



Oh! what a racket do Authors make about this! What thwarting and contradicting, not of others only, but of themselves! What reason do they bring, why a woman must needs nurse her own Child? Some extorted from Divinity; *Sarah* nursed *Isaac*, therefore every Woman must nurse her own child. Why is it not as good an Argument, That because *David* was a King and a Prophet, therefore every man must be a King, and every King a Prophet? Some they have hailed it from reason by head and shoulders, The Mothers milk is most convenient for the child, because the child participates of her Nature; as though every cholerick Woman had cholerick Children, and every melancholy woman, melancholy children. Or else, because the Woman cannot love her Child, except she give it suck her own self; which if she do not, the more inhumane beast she.

On the other side: It would make a dying man laugh, or a Horse break his Halter, to hear how they thwart all this again.

1. Say

1. Say they, (and they all agree in that Opinion, though the Point be disputable). The child draws his condition from his Nurse. To prove this, they quote a great many Fathers, otherwise called Heathens. As that the *Lacedæmonians* set up the youngest Son of their deceased King in his stead, because he sucked his own Mother.

2. That *Alcibiades* being an *Athenian*, was so strong and valiant, because he sucked a *Spartan* Woman.

3. *Cornelius Tacitus* strained all the wits he had to find out the reason, Why the *Germans* are such strong boned men; and the result of his weak and tired Brains was, because they sucked their own Mother. And why had not *Alcibiades* been so, if he had sucked his?

4. If a young Lamb suck a Goat, his Wool will be harder than the Wool of other Sheep, and himself fiercer. And yet within half a Page further he saith, No creature will suck other than their own Dams, man excepted.

5. All Authors universally describe of what complexion and condition a Nurse ought to be. If every woman then must nurse her own child, any complexion must of necessity serve the turn.

My self having buried many of my children young, caused me to fix my thoughts intently upon this business.

1. I considered the multitude of children which died in *London* in the time of their suckling.

2. How many got such inseparable Diseases by ill Milk, that it could never be clawed off before Dr. *Death* came and cured them.

3. In the third place, I read Authors, such as I had, and such as I could get, gave me such bald and contradictory reasons, as I have recited to you before, by way of Example, that so you may know by a penny how a shilling is coyned.

4. Then

4. Then I set my self to study; the result of which I bestow upon you as freely as God bestowed it upon me. And for every Particular I shall give you my Reason.

I divide this Book into two Sections.

1. *What manner of Creature a Nurse ought to be.*
2. *About what age the Child ought to be weaned.*

Sect. 1. *What manner of Creature a Nurse ought to be.*

AUthors make a great stir about this, and take ten times more pains than needs about notions, whether Milk be good or bad. If her complexion be fitting to make a Nurse, must not her Milk be good? did you ever see a Cherry-Tree bear Crabs.

There is very few (thank the Physitians of our time for it) that are able to know what complexion a woman is of when they see her; and therefore Authers leave us many needless Rules as old *Lilly* did in his Grammer. I advise every good woman to chuse a Nurse that is a sanguine woman, and my reason is, Because all children in their minority have that complexion predominant; and if you can get such a woman, you need not fear she is squint-ey'd or lame, not crumpt-shoulder'd, nor yellow-hair'd, nor an ill favoured nose, nor bad smell, nor misshapen body, nor black teeth, and you may remember the old Proverb, *Cavendum ab iis quos Deus notavit*, Have a care of those that God hath marked. You need not question such a womans milk to be bad, nor her Nipples neither, unless some accidental infirmity have befallen them, and in that your eye will direct you.

1. I'll first of all describe such a woman to you.
2. Give good Cautions.
3. Tell you what Diet she ought to keep.

I shall

I shall describe the Woman { 1. *By her Person.* 2. *By her Conditions.*

1. *By the Person.*

She is of a middle stature, fleshy, but not fat; of a merry, pleasant, chearful countenance, a ruddy colour, very clear skin, that you may see her veins through it.

2. *By her Conditions.*

She loves company, cannot endure to be alone; not given to anger, but infinitely to playing and singing; she delights much in children, and therefore is the fittest Nurse for one. To come to the exact knowledge of what complexion a Nurse is of, if you please to bestow a little time and pains in reading my *Galen's Art of Physick*, you cannot well err; only I would not have you to think that a woman can be found exactly of a singular complexion, without the predominancy of another complexion now and then intermixed; you shall far sooner find a needle in a bottle of hay, than such a creature. Only let it suffice, that if you cannot find a woman exactly of that complexion, take another as near to it as you can.

For CAUTIONS *take these:*

1. Let her not be too poor; for if she wants, so must the Child.

2. For age, Let her be between twenty and forty, for then she is in her prime.

3 Let her be well bred; for ill bred Nurses corrupt good Nature.

4. Let her be in health; for her own sickness infects her Milk, and by it the Child.

5. Let her be a prudent woman, and such a one will be careful of the Child.

6. If it be a Boy, let the Nurse be such a one whose last Child was a Boy; if a Girle, contrary.

7. Let her not be with child her self; for so she may spoil her own, or yours, or both.

To such a Nurse you may put your Child, *what*

What Diet a Nurse ought to keep.

If I should prescribe her Diet for every day in the week, she would think me tyrannical. Give me leave to tell,

1. *What she ought to avoid.*
2. *If her Milk be accidentally corrupted, What to mend it.*

1. She ought to avoid all salt Meats, Garlick, Leeks, Onions and Mustard. Excessive drinking of Wine, strong Beer or Ale; for they trouble the Childs body with choler; Cheese, both new and old, with melancholy: and all Fish with flegm.

2. Let her use her Body to exercise; if she have nothing else to do, let her dance the child. Exercise causeth good digestion, good digestion good blood, good blood good milk, good milk a thriving child.

3. Let her never deny her self sleep when she is sleepy, for then she will quickly awake when the child cries.

4. Let the Air she lives in be good. Want of this is the reason so few Children live in *London*, and those few that live are none of the wisest. Grosse and thick Air makes

1. Fat unweldy Bodies.
2. Dull Wits.

An Air near the Fens, or near the Sea, makes sickly Bodies. Pure and clear Air makes

1. Nimble Bodies.
2. Quick Wits.

The Operation of Air to the Body of Man, is as great as Meat and Drink.

For it helpeth to engender the vital and animal Spirit, which causeth in a man, apprehension, imagination, fancy, opinion, consent, judgement, reason, resolution, discerning knowledge, remembrance, calling to mind, mirth, joy, hope, trust, humanity, boldness, mercy,

mercy, fear, sadness, despair, envy, hatred, malice, mildness, stubbornness; and indeed though the bulk of the body be nourished by food, the air carries the greatest swinge in all the actions thereof; for it is the causer of life, health, sickness, death to mortals.

4. Let her shun disquietness of mind, anger, vexing, and grief; for if a woman did but see her own face in a Glass when she is in such passions, she would hire a man to throw stones at it.

II. *What will amend her milk being accidentally corrupted.*

1. First of all, Let her observe the Cautions before mentioned.

2. Let her Diet be good.

3. Herbs that correct Milk, are these:

If it be too hot; Endive and Succory, Lettice, Sorrel, Purslane, Plantane.

If too cold; Borage, Bugloss, Vervain, Mother of Time, Cinnamon; and to be brief, whatsoever strengthens the Child in the womb, amends the Milk after the woman is delivered.

4. Also many Nurses, though otherwise of complexion good enough, yet many times they want Milk; in such case Authors have left some Remedies, *Viz.*

1. The Hoofs of the fore Feet of a Cow dried and beaten into Powder, and a dram of the Powder taken every morning in any convenient Liquor, increases Milk.

2. That Thistle which is commonly called our Ladies Thistle, because the Papists thought good to dedicate it to the blessed Virgin, whether out of a fond conceit that she amended her Milk by it I know not, yet this I know, few things growing, breed more and better Milk in Nurses, then that doth, and that is clearly testified by the milky Veins in it.

3 For

3. If the Child be much troubled with wind, let the nurse use Fennel, or Fennel seed in her Drinks or Broths, and the Child shall soon find the admirable benefit of it. Be studious, and do not think I shall live always to instruct you.

This is the way for good women to keep their children in health: the want of observance of which, loses many a child; and the Physitians neither of our time, nor of our Fore-fathers, had either not the wit, or not the honesty to direct you in it. Blame not me for not making a long Narrative how a Nurse should use her child, and how she should dress its head, and how she should pin it up in Blankets, and when she should hold it out to piss, as many have done before me. Let but my former rules be observed, and the labor of the woman will be easie. Her lying in, short. Her Children usually maintained in health and strength. I hope they will not blame me for shortness, unless they love nothing but long things. I desire my Book should be for every ones good, and therefore within the reach of every ones purse; And rest confident, there is enough in it to imploy the Brains of the wisest women breathing, and to do the silliest good.

Sect. 2. *About what time the Child ought to be weaned.*

A Punctual time in all Children cannot be determined, but the manner may. A word or two of them both.

Avicenna prescribes two years for the child to suck, and that's usually one too many. If the child be weak, it may suck longer; Milk digests soon, it being concocted by the Nurse; and that's the Reason many in a Consumption (whose digestion is weak)

are

are cured by sucking a Womans Breast.

If the child be strong and lusty (as happily it may be, if my former Rules be observed) a year is enough in all conscience for it to suck. Experience teacheth the inconvenience of childrens long sucking. Suck being ordained for children no longer, then until they can digest other food. The fondness of Mothers to children doth them more mischief then the Devil himself can do them: one part (and not one of the least) of which appears in letting of them suck too long. Unnatural food in their infancy, and cockering in their youth will (if it were possible) make a Devil of a Saint. I know the grace of God layes hold upon whomsoever he pleaseth, & therefore I cannot give universal rules; yet this I say, I have known many, and heard of more, that sucked three or four years, but never knew any come to good, nor heard of many. I told you Milk was ordained for children no longer then till they could digest other food. Divide all the women in *London* into twenty parts, and you shall not find one of the twenty fit to be a Nurse to her own child, and that for these Reasons:

1. *Because they give them suck too long.*
2. *Because they cocker them in their Youth.*

And that's the Reason why in time;

1. Some Mothers are forced to curse their children for stubbornness and ill conditions.

2. Some children serve their Parents the like Sauce, because they had no better Education. And,

3. Why so few Citizens children come to good. They feed them against Nature, they cocker them against Nature; and if Nature have nothing to do with them, is it a wonder if they prove unnatural?

4. God many times punisheth them with their own coyn. That their children either die young, or live but a few years, and those very sickly; Or are troubled with

with the Rickets, or lame, or decrepit: What shou they do with others? If they had better, they would shoot them.

A certain man of ingenious breeding and good wi (whose name I have forgotten) had a Wife whose intol able desire could not be satisfied for want of a Boy though she had many Daughters, beautiful of perso excellent understanding, and good conditions: but a Boy she must have, or else she dies. To answer her di stempers, (I cannot say her Prayers) God gave her a Boy, and he proved a fool; said her Husband to her, Wife, thou wast never contented till thou hadst a Boy and now thou hast gotten one that will be a Boy all the dayes of his life.

To Cure all Diseases, read my *Platerus, Bennetus, Riverius, Riolanus, Bartholinus, Johnston, Vesling us, &c.*

Conclusion.

Good Women, I have for your good, and not for my own, traced the beginnings of my self and you from the Tools whereby we were made, and the Matter we were made of, to what we were, when we were but an embrio: I have instructed you in its nourishment and growth in the womb; I have given you helps for the preservation of it there: I have given you helps to ease you in your delivery of it; I have given you orders for your body after delivery. My care hath not been wanting for the Child during the time it sucks. I have not been wanting to you, freely to impart all the cautions I knew. If envy oppose me, I know I have done well. It was the Speech of the wisest of men, *Anger is fierce, and*

wrath

employed against nothing but what is done well: 'tis the eldest Child of the Devil, and looks as like him as though it were spit out of his mouth. I am not afraid nor ashamed to own this Work another day before the great *Jehovah*, and the *Lord Jesus Christ*, and the *holy Angels*; what Knowledge they have given me herein, I have revealed to you, and have not concealed a tittle. The greatest part of it (if not all) is verified by Experience. If you try it, you shall find it to be true. The remainder of my life have I consecrated to the Publick Good. I expect no reward for doing my duty; yes am forced thus to leave the Child newly weaned, to go upon another Physical imployment of Publick Concernment. I should very shortly take him up where I left him and trace him through his Child-hood, Youth, Manhood, old Age, even to his Grave, where he and I shall rest in hope of a Resurrection.

FINIS.

Errata non corrigenda.

FOr *Jears*, read *Truth*.
For *hard Language*, read *plain Dealing*.
For *Mistakes*, read *want of Time*.
For *discovering Womens Matters*, read *Encrease of Knowledge*.
For *Crying out against me*, read *Envy*.
For *Raging against me*, read *Covetousness*.
For *Dislike of my Books*, read *Slavery*.
For *Neglect of my Rules*, read *Death of Infants*.
For *Practice opposing them*, read *Murder*.
For *Real Errors in the Book*, read *I am ignorant of them*.
For *Flattery*, read *I cannot abide it*.
For *Brevity of the Writer*, read *Ignorance of the Reader*.
For *want of Knowledge*, read *be idligent*.
For *finding fault with the Book*, read *want of wit*.
For *Traducing me behind my Back*, read *want of Honesty*.
For *future Hopes*, read *Look up to God*.

An Interpretation of certain crabbed Names which you ſhall meet with unexplained in this Treatiſe.

Accelerator, In plain Engliſh an Haſtener. Phyſically 'tis uſed in this Treatiſe, the Muſcle that opens the paſſage of the Seed, and Urin.

Allantois, The Skin that holds the Urin of the Child during the time it abides in the Womb.

Amnios, The inner Skin that compaſſeth the Child in the Womb.

Arteries, Proceed from the Heart, are in a continual motion, and by their continual motion quicken the Body. They cary the vital blood to every part of the Body; their motion is that which is called the Pulſe; you may feel it at your Temples, Wriſt, Groyn, &c.

Arthrodia, Is a Juncture, when the Head of the Bone is ſmall which is received, and the Cavity which receives it is as a ſhallow.

Chorion, Is the outward ſkin which compaſſeth the Child in the VVomb.

Clitoris, Is a ſinewy part in the VVomb.

Corpus Varicoſum, Is an interweaving of the Veins and Arteries, which carry the vital and natural blood to the Stones to make Seed of.

Cremaster, Is the Muscle that holds up the Stones.

Enarthrosis, Is a joyning when the large Head of Bone is received into a deep Cavity of another.

Erector, In plain English a Lifter up. Physically the Muscle that makes the Yard stand.

Glans, The top of the Yard.

Gomphosis, Is a joyning of the Bone, as a Nail is joyned in a Board; and so the Teeth are joyned in the Jaws.

Gynglymos, Is a joyning of the Bone, when the same Bone receiveth another, and is received by another.

Harmonia, Is the Juncture of a Bone by a Line.

Membrana, Is an internal Skin.

Muscle, Is an instrument of voluntary Motion.

Nerve, Is the same with a Sinew; and this is that by which the Brain adds sense and motion to the body.

Placenta, Is the proper name for a Sugar-cake; Physically, it is used for a piece of flesh in the Garment of a Child in the Womb: you may find it in the After-birth.

Præputium, Is the Fore-skin of the Yard, that which the Jews were commanded to cut off from their Children at eight dayes of age.

Prostatæ, Are the Kernels which keep the Seed after the Stones have taken the pains to finish it. I cannot but wonder why men should call an involuntary shedding of the Seed, the Running of the Reins, when the fault is in these Kernels. The Reins are so busied about the Urin, that they regard not the Seed at all.

Superfœtation, Is when one Child is conceived after another is fore-conceived in the womb.

Sutura, Is a joyning as the Bones of the Skull are joyned; it properly signifies a stitching.

Sarcosis, Is joyning together by Flesh.

Synchondrosis, Is a joyning together by a Cartilage.

Syn-

Syzygia, Is a joyning together by a Ligament.

Vasa Deferentia, Are the Vessels which carry the Seed from the Stones to the Seminal Vessels.

Vasa Præparantia, Are the Vessels which make the Blood fitting to be concocted into Seed, as they carry it to the Stones.

Vena Cava, Is the great Vein which receives the Blood from the Liver, and distributes it by its branches to all the Body.

urachus, Is the Vessel which conveyes the Urin from the Child in the Womb to the *Allantois*.

urethra, A common passage of the Yard, both for Seed and Urin.

ureters, Are the Vessels that carry the Urin from the Kidnies to the Bladder.

If you meet with any more than these, which are not explained as they were laid down, I am sorry for it. These are all that I could see by the help of my Optick Nerves (whether it were *intromittendo Species*, or *extramittendo Radios*, it matters not much) I am willing to satisfie all. If I have miss'd any, I will satisfie particular persons first, that tell me wherein I have failed: and the world in general at the next Edition.

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Cautions.

Mris. *Culpepers* Information, Vindication, and Testimony, concerning her Husbands BOOKS to be Published after his Death.

SO great are the Afflictions wherewith our Heavenly Father *hath been pleased to exercise me his* poor Hand-maid, *that I have not only lived to* see my dear Husband *(the* Stay *and* Solace *of my Life) taken from me; but it hath been my* hard hap *also to see his* Reputation *and* Memory *(which will be dear to all Posterity, for the* WORKS *he hath written for the common good of this* Nation) *blemished and eclipsed by the* covetous *and* unjust Forgeries *of one, who though he call himself* Nathaniel, *is far from being an* Israelite in whom there is no guile, *who was not content to Publish a* Hodgpodg *of* undigested Collections *and* Observations *of my* dear Husband *deceased, under the Title of* Culpeper's last Legacy; *But to make the* Deceit *more taking, he steeled his Fore-head so far, and brazed it so hard, as not to be ashamed to forge* two Epistles, *one in mine, and the other in my Husbands Name; of the penning of which he or I never so much as dreamed. And yet he* impudently *affirmeth in my Name, That my Husband* laid a severe injunction on me to Publish them for the general good, after his decease; and that they are is last Experiences in Physick and Chyrurgery. *And in the Title of his Book he said,* They are the choisest and most profitable Secrets, resolved never to be published till after his Death. *All which Expressions in the Title and Epistles, are as false as the Father of lyes; and every word in them forged and feigned. And he knew well enough that no discreet, honest man, that was a friend to my Husband, or to me, would ever have agreed to such infamous and dishonest practises; and therefore I desire all curious Readers of the*

writings

writings of my Husband, to take notice of this deceit, and to assure themselves that it never entred into his head, to Publish such an undigested Gallimoffery, under the pretending and solemn Name of his Last Legacy, and that whereby he gained his Reputation in the World, as the Impostor makes him speak in his forged Epistle. And I desire my indifferent Reader, that hath observed my Husbands lofty and masculine manner of expressing himself in his Preface, and Epistles Dedicatory, whither in case he had been minded or disposed to take so solemn a Farewel of the world, as the Forger makes him to do; whither, I say, he would have done it in such a whining fashion, and so in a stile of a Ballad-maker, as to say, And now, if it please Heaven to put a period to my life and studies, that I must bid all things under the Sun farewel; Farewel to my dear Wife and Child, farewel Arts and Sciences, farewel all worldly Glories, adieu Readers. Certainly my Husband would have been far more serious, and material, in such a case, as any discreet man shall judge. Neither can it be thought, that in such a solemn Valediction, he could possibly forget his wonted respects to the Colledge of Doctors, to whom he did so frequently address himself in divers of his writings.

Courteous Reader, I shall say no more touching the abuse of the Book-seller; only to prevent as much as concerns me thy being abused for future, know, That my Husband left seventy nine Books of his own making or translating in my hand, and I have deposited them into the hands of Mr. Peter Cole, Book-seller, at the Printing-press, over the Royal-Exchange, for the good of my Child, from whom thou mayest expect to receive in Print such of them as shall be thought fit to serve thee in due season, without any disguises or forgeries, unto which I do hereby give my attestation. Also my Husband left seventeen Books compleatly perfected, in the hands of the said Mr. Cole, for which he paid my Husband in his life time. And

Mr.

Mr. Cole is ready and willing on any good occasion, to shew any of the said seventy nine Books, or the seventeen, to such as doubt thereof.

And if any person shall question the truth of any part of this Vindication or Epistle; if they will take the pains to come to me, I will face to face, justifie the truth of every word thereof, as I have subscribed my hand thereunto in the presence of many Witnesses.

I professe in the Presence of the great God, the Searcher of all hearts, before whom Mr. Brooks and I must one day give an account of all our Actions: That I have not Published this Epistle or Vindication, out of any disrespect to Mr. Brooks; for I much respect the man, and would be glad to serve him to my power, but only to clear my Husband from the folly and weakness cast upon him by the means above expressed. And out of tenderness to Mr. Brook, I first tried other means of keeping, and afterwards of repairing my Husbands credit, and then stayed long to see if he would repair, in any measure, the wrong done to my Husband and myself. I desire to be,

From my House next dore to the Red-Lyon in Spittle-Fields. October 18. 1655.

Your Servant (in, and for the Truth)

Alice Culpeper.

FINIS.

FINIS.

Culpepers Midwife, 2. Part.

Calpebera, Mithridates, King of Pontus.

Culpeper's DIRECTORY FOR Midwives:

OR,

A Guide for WOMEN.

THE SECOND PART.

Discovering,

1. The Diseases in the Privities of Women.
2. The Diseases of the Privy Part.
3. The Diseases of the Womb.
4. The Symptomes of the Womb.
5. The Symptomes in the Terms.
6. The Symptomes that befal all Virgins and Women in their Womb, after they are ripe of Age.
7. The Symptomes which are in Conception.
8. The Government of Women with Child.
9. The Symptomes that happen in Child-bearing.
10. The Government of Women in Child-bed, and the Diseases that come after Travel.
11. The Diseases of the Breasts.
12. The Symptomes of the Breasts.
13. The Diet and Government of Infants.
14. The Diseases and Symptomes in Children.

London, Printed for George Sawbridge, at the Sign of the BIBLE on Ludgate-Hill. 1676.

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5. The Symptoms in the Veins.
6. The Symptoms that befal all Virgins and Women in their Months, after they are wife of Age.
7. The Symptoms which are in Conception.
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10. The Government of Women in Child-bed, and the Difeafes that come after Travel.
11. The Difeafes of the Breaſts.
12. The Symptoms of the Breaſts.
13. The Diet and Government of Infants.
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Of Womens Diseases.

THE FIRST PART.

Of Diseases in the Privities in Women.

THE FIRST SECTION.

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THE

THE FOURTH BOOK OF PRACTICAL PHYSICK. Of Womens Diseases.

THE FIRST PART: Of Diseases in the Privities of Women.

THE FIRST SECTION. Of Diseases of the Privy Part, and the Neck of the Womb.

Chap. 1. *Of the straitness and largeness of the Orifice.*

THere are three Diseases in this Part. The straitness, and the largeness, and Yard of a Woman.

The straightness is, when the Cleft is narrow,

narrow, that it will not admit a Mans Yard, or with much difficulty, it hinders Child-bearing; and if it be from the first conformation, it is hard to be cured by Physick: but it is enlarged either by copulation, or by bringing forth of children. Sometimes it is from an Ulcer, or from astringent Medicines given unadvisedly, that they may appear to be Virgins, when they are not.

Sometimes the cleft is shut up outwardly, and there is only passage for the Urin and the Terms: these Women are called *Atretæ*, that is shut up, and bored, of which Chap. 3. Sometimes it is so close, that neither Terms nor Urin can come forth.

The contrary to this, is largeness of the Cleft, or when there are more holes then Nature hath usually, by often Copulation or Child-bearing. This laxity or largeness causeth Barrenness and falling out of the Womb, as *Hippocrates* shews in the Nature of Women. And this makes women unpleasant to men.

This is cured by purging after Child-bearing, by Fomentations, Baths, Liniments of Allum water, and the Decoction of astringent Plants.

Take Comfry roots, Bole, Sanguis Draconis, Pomegranate flowers, Allum, Mastich, Galls, each half a dram: make a Powder, and with fleeted wine make a Mixture, dip a Pessary therein. Or, *Take Oaken leaves, Plantane, each half a handful; Comfry roots an ounce, Pomegranate peels and flowers, Sumach, each half an ounce; Allum an ounce, boil them in water, and foment the Privites.*

Sometimes in hard travel, the space between the Fundament and the privy Cleft, is broken into one hole. *Eros* shews the Cure of it. *Some put a long piece of Allum into the cleft.* When

there are divers passages in a Womans Privities from the first conformation, when by Natures error, the passage from the straight Gut goes to the Womb. *De passion. mulier. c.* 202

Chap. 2. *Of the Mentula, or Yard in a Woman.*

THe *Ala* or Wings in the Privities of a Woman, are of soft spongy flesh, like a Cocks-comb in shape and colour; the part at the top is hard and nervous, and swells like a Yard in Venery, with much spirit. This part sometimes is as big as a mans Yard; and such women were thought to be turned into men.

It is from too much nourishment of the part, from the looseness of it by often handling. *The Cause.*

It is not safe to cut it off presently: but first use Driers and Discussers, with things that a little astringe; then gentle Causticks without causing pain, as burnt Allum, *Aegyptiacum*. *The Cure.*

Take *Aegyptiacum, Oyl of Mastick, Roses, Wax, each half an ounce.* If these will not do, then cut it off, or tie it with a Ligature of Silk or Horsehair, till it mortifie.

Avicen teacheth the way of Amputation, he calls it the *Nympha* or *Clitoris*, between both the Wings: but take heed you cause not pain or Inflamation. After cutting, wash with Wine, with Myrtles, Bayes, Roses, Pomgranate flowers boiled in it, and Cypress nuts, and lay on an astringent Powder. *Tetrab. ser.* 4. *c.* 103.

Some Excrescences grow like a tail, and the Privities; they differ from a Clitoris: the desire of Venery is increased in that, the rubbing of the Cloaths upon it, cause but in an Excrescence of flesh, they cannot pain endure Copulation, but you may cut this better than a Clitoris, because it is all superfluous.

Chap. 3. *Of Atretæ or Closures and straitness of the Neck and Mouth of the Womb.*

THey are threefold. Is it either in the Orifice, or the Neck, or in the middle: it is alwaies hurtful, either to Copulation or the Terms, or to Conception, and Child-bearing.

I saw one that had the first: the Orifice was very little, only fit to purge the Terms, and receive Seed; she conceived, and the Midwife discovered in time of Child-bearing, and the Chirurgion opened it, and she was happily delivered: but how the Seed was spent into it, is not to be understood.

Lib. de ab. sanat. morb. cap. 78. Flesh or a Membrane is from evil conformation, or a Wound, or Ulcer, of which *Bitivensis, Buricus* and *Hildanus.*

The Cleft also may be closed by a Wound or Ulcer, as in a woman who with the French Pox had all eaten off, and it grew together after, only there was a little passage for Urin.

This is, either when the sides grow together from an Ulcer, or when proud flesh stops it up, which is sometimes in the French Pox.

When

When it is in the Privities, it is to be seen: but when in the Neck or Orifice of the Womb, it is not known, but when the Terms are to flow, or when they copulate: and it is either broken by the force of blood, or there is pain; and being Virgins, they are taken to be with child: for if it last long, the womb swells, and the whole body is blewish. *The Signs.*

These either hinder the Terms from the neck of the womb, or from the veins of it. If inflamation or ulcer was before, this disease may be suspected to be; if there the closing be by the Membrane, the place is white; if by Flesh, it is red. And it is known by the touch: for the Membrane is harder then Flesh.

The inconveniences are great, either in Copulation, Conception, or Child-bearing especially; for the Child cannot get forth without hazard of it self or mother. *The Prognostic's.*

It is easier cured when it is from a Membrane only, because it is easily cut or broken; than in the Orifice of the Womb is not to be cured, because the instruments cannot reach it.

Take away that which stops the passage. A Membrane that is outward is easily cut: that if it be in the neck of the Womb or be fleshie is hard. For if the cut be large, there is pain and bleeding, and the wound is hard to be cured, because the neck of the Bladder is easily hurt thereby. *The Cure.*

Guirus teacheth this Operation in his Observations. And *Hippocrates* in his Book of Sterility shews how a Membrane may be taken away without cutting.

If flesh grow from an ulcer after purging, use Driers and Discussers to diminish it, with Frankincense,

kincense, Birthwort, Roses, Pomgranate flowers, Mastick, Mirrh, Aloes &c. as in Chap. 2.

Nicol. Florentinus. Some think this Disease may come from dryness, but it is incredible. If it come from a hot tumor, soften and dissolve it with Butter, Oyl of sweet Almonds, Lillies, &c.

Chap. 4. *Of Pustles and Roughness of the Privities.*

ROughness and Itching come from Pustles in the neck of the Womb and Privities, with scurff and swellings which itch and pain.

The Causes. They are from an adust humor malignant and sharp, which abounding, evacuate themselves by these loose and moist parts, and their sticking exasperate the flesh; this is in the French Pox.

The Signs. They declare it themselves.

The Prognostick. It is stubborn, long, and infectious to men, and hard to be cured.

The Cure. If the adust sharp humors come from the whole body, prepare with Borrage, Fumitory, Succory, Endive, and the like, then evacuate them with Senna, Epithimum, Syrup of Apples, Violets, Roses, Catholicon, Confection Hamech, pills of Fumitory, Tartar.

Let blood if there be fulness, first in the Arm, then in the Ancle: but if it be from the French Pox, first use Guajacum and Sarsa, and the like.

Foment the part often with a hot Decoction of Dock roots, Fumitory, Hops, Pellitory: or use this Ointment: Take *Plantan and Rose-water, each four ounces; Sal gem, Nitre, Alum, each two drams; Sublimate a dram and half: boil the*

in the third part, strain them, and add Verdigrease a scruple: then use gentler means two days after, till the Pustles fall off, and new flesh appear, and then use the Oyntment again.

Let the Diet be to resist evil humors, of good juice, avoid salt, sharp and sour things.

Chap. 5. *Of Condyloma in the Neck of the Womb.*

COndyloma is a tubercle or excrescence with heat and pain: for these parts are wrinkled, and when the wrinkles swell, there is a Condyloma. Sometimes it is without Inflammation and hot, or with Inflammation and hard. It is usual in the Privities and Fundament of such as have the French Pox.

The Causes. They are from a sharp malignant humour, which is always in the Pox, and sometimes they follow hard Clefts or Chaps.

The Signs. They are pain and burning, the skin is wrinkled; and when they are many, they are like a bunch of Grapes.

The Prognostick. They are hard to be cured: if they are from the Pox, first cure that, and then they often vanish of themselves.

The Cure. After general Evacuations proper against the Pox, use Topicks: first see if there be Inflammation, and then abate pain. As, Take *Oyl of Linseed and Roses, each an ounce; Oyl of Eggs half an ounce; mix them in a Leaden Mortar.* Or, Take *Pellitory, Mallows, Althæa, each half a handful; Chamomil-flowers two pugils, Linseed and Fenugreek, each half an ounce. Boil them to a pint, add Oil of Roses three ounces, inject it with a Syringe.*

If there be no Inflamation, use Driers and Repellers, as Vervain, Ivy, Acacia, Pomegranate peels and flowers: for Baths and Fomentations and after add Discussers, as Chamomil Thyme.

If it be old and hard first soften it with the same, and after thrice using them, use Digesters and Driers that are strong as a Powder. Take round Birthwort a dram, Savin, Hermodactils bot each two drams; burnt Allum two drams, red L a dram, Calcitis half a dram; sprinkle it upon loose flesh.

Or, Take Aloes, Frankincense, Mirrh, each dram; Ammoniacum dissolved in Vinegar a dr and half, Allum two drams, red Lead two drams Galls half a dram, Turpentine, Oyl of Tartar, a dram; with Oyl of Roses and Wax, make Ointment.

This is very strong: Take Turpentine an ounce Oyl of Nutmegs two ounces, red Lead two drams Allum, Vitriol, each a dram; Verdegrease half dram, Sublimate a scruple, with Wax make Ointment, or of Balsom of Mercury.

Tetrab. 4. serm. 1. c. 3. If Medicines will not do, the Ancients advise Burning, of which see Actius.

Chap. 7. Of Warts in the Neck of the Privities of the Womb.

THey are from a gross feculent and maligna humor sent to the skin, & turned to a Nod

The Signs. They are known by their shape: the malig nant are known by their hardness, and heat, and blewness, filth, and pain.

The Progno stick. They are often hard to be cured; because th pa

gan is with them, and they are in a place to which Medicines are hard to be applied, and to continue.

The Myrmecia are corcut off, but they leave a great ulcer, the Thymi and Clavi grow again. Acrochordones once cut, leave no root.

After Universals, and order of diet, either use Medicines, or cut or burn them to discuss, then use Sage dried with Figs, Organ, Rue burnt, dry Savin, Frankincense, with Wine and Vinegar, or Snakes skins with Figs; these also dry. *The Cure.*

These corrode, eat and burn, as juyce of wild Cowcumbers, with Salt, Milk of Figs, Sheeps-dung, Goats-gall, with Nitre, Aqua fortis, Spirit of Vitriol, Sulphur, Butter of Antimony. Take heed that you hurt not the parts adjacent, but defend them with Bole, sealed Earth, Rose-water and Vinegar; if you put the Corrosives into Nut-shells, change them twice or thrice in a day, and wash the part with a cleansing Decoction, and then cut or burn.

Chap. 7. *Of the Hæmorrhoids of the Womb.*

THe veins that end in the neck of the womb often swell, like the Hæmorrhoids, it is from grosse blood that comes to these veins out of the time of the terms.

Inordinate flux of terms may occasion it, when they flow out of the usual time, they grow thick, and cannot get out of the veins, but swell them. *The Cause.*

They are to be touched, and with a *Speculum matricis* to be seen. There is pain and bleeding without order: she is pale and lazy. *The Signs.*

Cor-

The Cure. Correct the blood, purge, and bleed in the arm to derive and revel, of which in the disease of the womb.

If pain be, abate it by sitting in a Decoction of Mallows, Althea, Chamomel, Melilot flowers, Moulin, Linseed, Fœnugreek; of which also make Fomentations and Oyntments, with Butter, Populeon, and Opium if there be pain.

Take Rosa-rubea, Oyl of Roses, and sweet Almonds, fresh Butter, each half an ounce; Saffron a scruple, with the yelk of an Egg, make an Oyntment. Or,

Take Mucilage of Quinces, Althea, each half an ounce; Oyl of Roses, and Hens-greaſe, each a dram, the yelk of an Egg, and Saffron half a dram, mix them in a Leaden Mortar.

If pain be gone or abated, and they bleed not, use Dryers of Bole, Earth of Lemnos, Acacia, Cerusa, Froath of Silver, Lead burnt and washed, long Birthwort, Allum, Verdigreece.

If they swell with blood, evaporate it, or foment with the Decoction of Mallows, Althæa, Pellitory, Chamomil-flowers, Moulin, Melilot, seeds of Line and Fœnugreek. If they do not good, open them by Fig-leaves rub'd upon them, or by Horsleeches, of which Chap. 2.

If there be proud flesh, take it off, as is shewed.

If they bleed gently, let Nature alone to the work, for it is good, and frees from other diseases. If the flux be great, and abate the strength, open a vein in the arm divers times, and dost in overflowing of the Terms.

Quest.

Question. *How do the Hæmorrhoids differ from the Terms flowing or stopt?*

Mercurialis saith, That though a flux of Terms be immoderate: yet it hath its periods, and is without pain, and makes not the body lean, but it is contrary in the Hæmorrhoids. But this is not true: for the body is not made lean alwaies by the Hæmorrhoids, nor do the Courses keep their periods alwaies.

Besides the pain which is almost alwaies in the Hæmorrhoids, they differ in that the terms flow from the veins of the womb and its neck: but the Hæmorrhoids are when the blood flows too much to the veins that nourish the privities, and sucks or is evacuated.

Chap. 8. *Of Ulcers in the Neck of the Womb.*

They are seldome cured in the body of the womb, and they are simple and clean, or sordid and malignant.

The Causes. Are a flux of sharp humors that lasts long in the Pox and Gonorrhæa. Corrupt after-births, and courses after child-bearing detained, inflammations turned to impostumes; these are the internal.

The external are sharp Medicines, hard travel, a great child taken out by force, violent lechery, wounds, falls, strokes.

The Signs. Are pain and constant biting that increaseth, especially in copulation, or when Wine or Hydromel is injected. You may also see it with a Specu-

Speculum: also there is matter gentle or filthy, if the ulcer go towards the bladder, they pisse and often; there is pain in the roots of the eye to the hands and fingers fainting, and a little Fever sometimes.

The external Causes are to be related by the Patient. If it be from the Pox or Gonorrhœa, the signs of them will appear, of which *Hippocrates*.

They are hard to be cured, because they are in a part fit to receive humors, soft and moist, and that hath consent with many parts. Here are divers Symptoms: the great, old, and foul are worst, when they corrode, and are hollow, they are seldome cured; they that may easily have Medicines applied to them, are easiest cured.

The Cure. First, stop the flux of humors to the part, if it be either from the whole body, or any part. And amend the distemper of the womb, that it may neither breed nor receive bad humors. If the French Pox be with it, resist that first.

If there be pain, first abate that with Milk fleeced, or with three whites of Eggs, and Mucilage of Fleabane, or an Emulsion of Poppy seeds. Or, Take *Althea roots an ounce, Dill seed two drams, Barley a pugil, Fænugreek and Linseed, each an ounce; Fleabane and Poppy-seed, each half an ounce, boyl them in Milk.* Of which in pain of the womb.

In a foul ulcer, first use Cleansers, as Whey, Barley-water, Honey, Wormwood, Smallage, Orobus, Orris, birthwort, Myrrh, Turpentine, Allum. As, Take *new Milk boyled a pint, Honey half a pint, Orris powder half an ounce.* Use it two often every day.

When that which was injected, is voided, wash

with with the Decoction of Mallows, and put up this Pessary: Take *Bruns and Lentils in powder and Orris, each two drams; with Honey.* Or,

Take *Diapompholigos, with Frankincense, Mastick, Mirrh, as the ulcer requires.*

Of such Fumes: As, Take *Frankincense, Mastick, Mirrh, Storax calamite, Gum of Juniper, Labdanum, each an ounce: make a powder, or Troches with Turpentine.*

If there be suspition of the French Pox, add a little Cinnabar. In a very foul ulcer, and Ægyptiacum or Apostolorum, or a little Spirit of Wine. In a creeping corroding ulcer, with Cleansers mix cold, drying and astringent Medicines. Allum-water, Plantane and Rose-water, with Pomegranate-flowers boiled, and Pomegranate-peels, and Cypress-nuts is also good, and with Aloes.

After cleansing, fill it with flesh, and heal it up. As, Take *Tutty washed half an ounce, Litharge, Cerusa, Sarcocol, each two drams; with Oyl of Roses and wax make an Oyntment.*

Or smoke the Privities with Mirrh, Frankincense, Gum or Juniper, Labdanum two drams in powder with Turpentine make Troches.

Or use Sulphur, or Allum Baths, and Plaisters.

Inwardly give vulnerary Potions. As, Take *Agrimony, Burnet, Plantane, Knot-grass, each two pugils; china three drams, Coriander-seed half a dram, Carrots half an ounce: boil them in Hen-broath, give it twice a day. Or give Turpentine and Sugar for a month, or a dram of Pills of Bdellium often.*

If the body consume, give Asses milk, with Conserve of Roses for a month.

Chap.

Chap. 9. Of Clefts in the Neck of the Womb.

THese are long Ulcers that are small, like those in the hands and feet in Winter; they eat off the skin, & are sometimes deep with hard lips, if old: sometimes they are dry, & sometimes bleed.

The Causes. They come from hard travel, when some parts in the neck of the womb are broken by a great Child, or violent Copulation, or flux of sharp humors that stick in the parts, and corrode.

The Signs. If it be new, it is hidden sometimes and known in Copulation, by pain and bleeding.

The Prognostick. The new are easier cured, then when they are old and callous.

The Cure. If they come from hard travel, make a Clyster of the Decoction of Roses, Plantane, Birthwort, Bole, Sanguis Draconis, Frankincense or with the white of an Egg, a Pessary.

If from sharp humors: after universall Evacuations, use Topicks that bind without biting, (if the Clefts be not callous) as Oyl of Linseed and Roses, with the yelk of an Egg and Juice of Plantain mixed in a Leaden Mortar. Or,

Ung. Stypolonij apud Gal. Take *Oyl of Roses eight ounces, stir it in a leaden Mortar, till it is black and thick, then put in the powders of Litharge of Silver and Ceruss.*

If they are callous, make an Oyntment of Oyl of Lillies, Marrow of a Deer, Turpentine and Wax. If they are malignant, cure them as Fistulaes, of which in the Chapter following.

If there be Itch and pain; Take *Diapompholigos, Populeon, each an ounce; Sugar of Lead, Camphire,*

pint, each a scruple: make an Ointment.

Let the Diet be moist, of good Juice, Chicken, Veal, Kid, rear Eggs, Mallows, Buglos, Borage; Abstain from sharp and salt meats.

Chap. 10. *Of Fistulaes in the Neck of the Womb.*

MAny times there are Ulcers in these parts, because they are soft, and easily corroded, and are hard to be cured.

Some of them are straight, others crooked. Some Simple, others hollow.

The Causes. If matter stay there, it corrodes and makes burroughs, and divides the parts, and makes a Callus; and when the matter is divided, the parts divided cannot unite.

The Signs. It is known by the figure of the ulcer, there is a callous Lip, and a thin evil matter, when it is pressed, flows out: there is no pain, except it reach a sensible part. Sometimes it reacheth the Bladder, and then the urin comes forth at the Fistula. Sometimes the Fundament, and then the dung appears in the Fistula.

The Prognostick. A new Fistula is easier cured than an old, and a straight than a crooked. It is scarce to be cured in a Chachochimical old body, when it pierceth into the parts adjacent.

The Cure. First, use Universals, and good Diet, then see if it may be cured by Medicines, or better left to Nature to evacuate Excrements thereby.

If the last is best, use a palliative Cure, by often purging and sweating twice in a year, and Injunctions and Strengtheners, and lay upon Plaister of Diapalma.

If you hope for a Cure, after universal, drying vulnerary Drinks; of male Fern roots, Centaury, Agrimony, Betony, Ladies-mantle &c.

Then use Topicks: first dilate the Orifice (if it be strait) with a Spunge or Gentian root, then consume the Callus: but first make it soft with Oyl of Lillies, Deers Marrow, Turpentine and Wax.

Three things consume a Callus: Medicines, Cutting and Burning, there in a new strait Fistula, use Gentian, black Hellebore, Ægyptiacum, or *Vigo's* powder with a pencil. Or, Take *Sublimate half a scruple, Rose or Plantain-water six ounces, set it upon Embers. If it be towards the womb, take heed of strong Medicines.*

If it be callous and foul, burn it either by a Caustick or hot Iron. These are good in the outward of the Neck: then cleanse and heal.

Chap. 11. *Of a Cancer in the Womb.*

IT is seldom seen, and never cured: but here I shall speak of that in the neck of the Womb, which is ulcerated, or not ulcerated.

The Causes. It is from terms burnt, and hot burnt humors that are black, that flow thither. It is after long scirrhous tumors, that have been immoderately softned. It is first not ulcerated, and when the humors are more corrupt, it is ulcerated.

The Signs. They are hard to be known at first, because it is a tumor without pain, & after there is a pricking in it, and a pain in the Groins, Loins, and bottom of the Belly. The tumor is hard, blew, with

blew stinking Lips. When it is ulcerated, the symptoms are all worse, and there is a thin stinking matter. Sometimes much blood flows; dangerous; a gentle Feaver, Loathing, trouble of Mind, the Cheeks are red, from the vapours that fly up from the womb.

It is hard to be cured, because mild Medicines are not felt, and strong, exasperate; and the part makes it more hard, because it is neglected, and the evil, and increaseth. *The Prognostick.*

Let the Physician prevent Ulceration; or if it be to hinder the increase of it, let diet be against Melancholy: prepare and purge Melancholy. *The Cure.*

This powder for many dayes given, is excellent: Take *Smaragds, Saphir, and East Bezoar, each a dram; give every day three or four grains with Scabious or Cardans water.*

Let the Tropicks not be biting at first. But foment with juyce of Plantane, Nightshade, Purslane, or use Diapompholigos. Or, Take *Juyce of Plantane, Nightshade, Purslane, each two ounces; Mutilage of Fleabane an ounce, Oyl of Roses three ounces: stir them in a leaden Mortar.* Or, Take *Oyl of Roses, of Eggs, each an ounce and half; Sugar of Lead a dram: stir them in a leaden Mortar, then add Litharge, Ceruse, each three drams; Tutty a dram, Camphire a scruple.* Or,

Take *Juyce of Nightshade six ounces, Tutty and Sugar Lead, each two drams; Camphire half a dram; let them lye in a leaden Mortar, and add powder of Cray-fish.*

Inject a Decoction of Cray-fish: and if pain be great, foment with Mallows, Althea, Water-lillies, Coriander, Dill, Fleabane Seed, with Saffron in Milk, or make a Cataplasm of the

Some use Antimony, Arsenicks, &c. which
good in other parts. But this cannot heal
A noble Woman had on the right side of
Face an ulcerated Cancer, and when all
French, Italian, German, Spanish Physici
could not cure her, a Barber cured her only
Chickens sliced thin, and laid on often every

Chap. 12. *Of a Gangrene and Sphacel in the Womb.*

SOmetimes the whole Womb is gangrenated
and it is from the Privities that receive ma
ny Excrements apt to corrupt.

The Causes. It is from an Inflammation and Ulcer not well cured, because the part hath many Excrements which easily quench the natural heat, and then the part mortifies.

The Signs. There is an usual heat in the Neck of the Womb, and a Feaver with horror all over the body, then the colour changeth in the part; it is black and blew, without pulse or sense. When it is cut or pricked, it stinks, and the strength decayes, and the heart faints.

The Prognostick. Iets very dangerous, and worse when it goes to the womb than outwards. Some have had the *Aëtius lib. 1. cap. 72.* Womb fall out, and have lived, which besides grave Histories,

Nichol. Florent. ser. 6. tr. 3. Math. degrad. in 9. Rhasis C. de ulcis matricis. We saw at *Avinion* in an old noble VVoman *Anno* 1635.

Stop the putrifaction, take away that which is rotten, by scarrifying if you can, then wash with the Decoction of VVormwood, Lupines, and with Ægyptiacum, and apply this Cataplasm: Take *Orobus* and *Bean flow, each two ounces; Oxy*

boil them, add Lupins, Wormwood, Aloes,
Nitre.

Cut off the dead flesh, strengthen the princi- *The Cure.*
pal parts, the Heart, lest the Spirits be infected
with evil vapors that fly by the Arteries.

Give Conserve of Borrage, Bugloss, Gilli-flow-
ers, Diamargariton frigid., Electuary of Gems
and, Confection of Hyacinths, Syrup of Sor-
rel, Pomegranates, Borrage; and apply Epithems
to the Heart: *Vairus* cured a noble Woman aged *Its Observations.*
twenty five, she had a Pustle in her Privities in
the Dog-dayes, from violent Lechery with her
husband, and she used a Cataplasm from a silly
Chirurgion, and in few dayes it rotted, grew
black, and mortified, and went towards the Fun-
dament very fast.

THE FOURTH BOOK.

THE SECOND SECTION.

Of the Diseases of the WOMB.

Chap. 1. *Of the Knowledge of the Temper of the Womb.*

Lib. uterus muliebris. MArk Anthony Ulmus Physitian of Lausnia, shews the Temper of the Womb: He saith, That a Beard in Women shews that they have a hot Womb, and hot Stones. It comes with the beginning of the Terms, and when the Breasts swell, and is hard to be seen.

Lib. 3. de hist. ani. c. 11. Aristotle saith, That some Women have hair in their Chin, when their Courses stop, and when they have a hot Womb and Stones.

But there are more certain signs of heat.

1. When

When hard hair comes forth suddenly, thick, black and long, and large about. If they come forth slow, thin, soft, yellowish, and but few, not spreading, the Womb is cold.

Also when the Terms come forth at 12 years of age, it is a sign of a hot Womb, and when they last long, the blood is red, hot, but not very much. In an old Constitution they come later, and the blood is cold and waterish, and they end sooner. If it be hot and moist, they flow plentifully, and last till after fifty. If it be hot and dry, the blood is yellow, thin and sharp, and pricks the Privities.

If it be cold and moist, the blood comes late forth, with difficulty, and it is whitish and thin. If it be cold and dry, the Terms come forth very late, and with difficulty, and seldome continue till forty, and the blood is thick and little.

The third sign is from Lecherye: for they who have hot wombs, desire Copulation sooner and more vehemently, & are much delighted therewith: they who are cold, do the contrary. The hot and moist are not tired with much Venery. The hot and dry have great lust and a Frenzy if they want it: but they are quickly yielded, because there are but few Spirits. If it be cold and moist, they are not soon excited, and are easily satisfied: and if they actually often shake womb is made colder, and they delight not in the sport: for Copulation doth them good and makes them lusty and healthful. If it be cold and dry, they desire not a man in a long time, and take no delight, because the Spirits are few.

The fourth sign is from often Conception: for the hot conceive often, and bring forth males or Virgines, if the seed of the man agrees with it.

the cold doth the contrary.

A hot and moist Womb is very fruitful, if
man be well tempered; and though he be old
weak, yet she will conceive by him. Sometim
they have twins, or over-do, and have a Mole.

Hot and dry are fruitful, but not so much
the former.

Cold and moist are hard to conceive, especia
when they are in years; when they are you
and the Seed of the man is hot and dry, they c
ceive males; but seldom well shaped or hea
ful: and the woman while she is with Child
sickly.

A cold and dry Womb is commonly barre
and if they conceive, the Mans Seed is hot
moist, they bring forth Females; and if Mal
they are tall, and quickly look old.

Chap. 2. *Of the hot Distemp of the Womb.*

HEat of the Womb is necessary for Conc
tion; but if it be too much, it nourish
not the Seed of the man, but disperseth its h
and hinders the Conception.

The Causes. This preternatural heat is from the h
sometimes, and makes them barren. If after
it is from hot causes that bring the heat and
blood to the womb. From internal and exte
Medicines, too much hot meats and drinks
Exercise.

The Signs. They are prone to Lust, have few Courses, y
low, or black, or burnt, or sharp; they have h
betimes upon their privities; they are subject
the Headach, and there are signs of much Cho
their Lips are dry.

VVh

When this distemper is strong, they have few terms, and out of order: they are bad and hard to flow, and in time they are Hypochondriacks, and for the most part barren; and there is sometimes a Frenzy of the Womb. *The Prognostick.*

Use Coolers: so that they offend not the Vessels that must be open for the Flux of the terms: therefore, *The Cure.*

Use inwardly Succory, Endive, Violets, Waterlillies, Sorrel, Lettice, Sanders, and Syrups and Conserves made thereof. As,

Take *Conserve of Succory, Violets, Waterlillies, Borage, each an ounce; Conserve of Roses half an ounce, Damargariton frigid, Diatrion santalon, each half a dram; with Syrup of Violets or Juyce of Citrons make an Electuary.*

Outwardly use Ointment of *Galens* Cooler, Ointment of Roses, Cerot of Sanders, Oyl of Roses, Violets, Waterlillies, Gourds, Venus-navel to the Back and Loins: or make Cataplasms of Barley meal, Roses powdered, Violets, Waterlillies, Sanders, with Juyce or water of Plantane, Waterlillies, Succory, Lettice, Oyl of Roses, Violets, Waterlillies.

Baths are good to sit in, and cooling Fomentations; and after let her take some of the Coolers mentioned. In great heat, use this cooling Pessary.

Take *Opium a scruple, Goose grease two scruples, Wax and Honey, each four scruples; Oyl an ounce, whites of two Eggs.* *Eras. de pass. mulier. cap. 7.*

This was from an opinion the Ancients had, that Opium was cold: but take heed of the using it too much, lest the narcotick quality hurt.

Let the Air be cool, her Garments thin: let her meat be with Lettice, Endive, Succory, Barley:

give no hot meats nor strong Wine, except it be waterish and thin. Rest is good both in body and mind. She must not copulate, but she may sleep much.

Chap. 3. *Of the cold Distemper of the womb.*

THis causeth many Evils, and Barrenness.

The Causes. They are contrary to those of a hot Distemper; cold Air, Rest and Idleness, and cooling Medicines.

The Signs. It is known by their not desire of Lechery, not receiving pleasure in the time of Copulation, when they spend their Seed. The terms are flegmatick, thick and slimy, and flow not rightly: there is wind in the womb, the Seed is crude, waterish with a Gonorrhœa.

The Prognostick. It is the cause of Obstructions and Barrenness, and is hard to be cured.

The Cure. Use things proper to heal the womb, as this Water.

Take *Galangal, Cinnamon, Nutmegs, Mace, Cloves, each two drams; Ginger, Cubebs, Zedoary, Cardamoms, each an ounce; grains of Paradice, long Pepper, each half an ounce: beat them, and put them in six quarts of Wine for eight dayes, then add Sage, Mints, Balm, Motherwort, each three handfuls: let them stand eight dayes more, then pour off the Wine, and beat the Herbs and the Spices, and then pour on the Wine, and distil them.*

Another. Take *Cinnamon, Nutmegs, Cloves, Mace, Ginger, Cubebs, Cardamum, grains of Paradice, each an ounce and half; Galangal six drams, long Pepper half an ounce, Zedoary five drams, bruise:*

them, and add six quarts of wine, put them in a Cellar nine days, daily stirring them; then add Mints two handfuls, then let them stand fourteen days, pour off the wine, and bruise them; and then put on the wine again, and distil them.

Quercetan hath an Hysterick Extract, a greater and a lesse; use outwardly Fomentations, Baths, Bags of hot Roots, as Birthwort, Lovage, Valerian, Angelica, Burnet, Masterwort, Calamus, Madder, Elicampane, Orris, and Herbs: as Mugwort, Balm, Mother wort, Savin, Penny-royal, Calamint, Organ, Dittany, Marjoram, Rue, Betony, Rosemary, Lavender, Sage, Stoechas flowers, Seeds of Smallage, Parsley, Rue, Carrots, Anise, Fennel, Cummin, Lovage, Parsley.

Ie-phar. doc. restit. cap. 25.

Anoint with Oyl of Lillies, Rue, Angelica, Bays, Cinnamon, Cloves, Mace, Nutmeg. Or, Take *Labdanum two ounces, Frankincense, Mastick, liquid Storax, each half an ounce; Oyl of Cloves, Nutmegs, each half a scruple, Oyl of Lillies, Rue, each an ounce; with wax make a Plaister.*

A Fume. Take *Frankincense, Myrrh, Mastick, each a dram; Asphaltus a dram and half, Labdanum two drams, Storax, Cloves, each a dram; Gum Arabick and wax make Troches, or Pessaries of the same.*

Let the diet be warming, and the air, the meat of easie concoction, seasoned with Anise, Fennel, Thyme, Avoid Milk-meats and raw Fruits.

Chap. 4. *Of the moist Distemper of the Womb.*

This is commonly joyned with a cold Distemper, and causeth Barrenness, and is from the same

same causes, as a cold distemper: for commonly cold things do moisten. It is commonly in women that are idle.

The Signs. They that have moist wombs abound in Causes, but they are waterish and thin; the privities are wet, they have the Whites, and desire not Copulation much, and delight not in it; they retain not the seed: and if they conceive when the child is big, they abort or miscarry.

The Prognostick. If it last long, it is hard to be cured. If it be much, they conceive not.

The Cure. It is by Driers, and things that cure the cold distemper are good against the moist: because all Healers have a drying power. Use Sulphur Baths and Injections. Beware of Astringents, lest the evil humors be stopt, and the disease increased.

Chap. 5. *Of the dry Distemper of the Womb.*

IN this the womb is hardned, of it self it is fleshy and soft, and moistned by blood for Conception.

It is sometimes from the birth or old age, when they are past child-bearing. If it be from drying causes, they are barren before they are old.

The Causes. Diseases and Medicines dry the womb, as Inflammations, Fevers, and when blood flows not to it, nor goes to the bottom of it, by reason of the straitness of the Veins, or Obstructions, as in Virago's, and such as never conceived: and if they void any blood, it is from the neck of the womb, and not from the bottom.

The Signs. They void little seed, and are slow in Venery,

the terms are few, the mouth of the womb is dry, and they are slender, of a dry Constitution; their lower Lip is alwayes chapt, and blackish red.

This distemper is hard to be cured in any part, especially if it be old. *The Prognostick.*

Use Moistners; as Borage, Bugloss, Mercury, Mallows, Althæa, Violets, sweet Almonds, Pistachaes, Pine-nuts, Jujubes, Dates, Figs, Raisins. *The Cure.*

Of which are made Syrups, Conserves, Emulsions, Candies, &c.

Outward Remedies are made of the same, adding Time, Fenugreek-Seeds, Lillies, Brank-ursine, Pellitory, &c.

Fomentations are made with Milk; and after bathing anoint the region of the womb and the belly to the privities with oyl of sweet Almonds, Lillies, Lin-seed, Jesamin, fresh Butter, Hens and Goose grease.

Let the Diet be moistning, the Air moist, the meat farsing, of much nourishment and small excrement. Let sleep be a little longer than usual. Great labour, anger, sadness, fasting, do hurt.

Chap. 6. *Of Compound Distempers, and first of Cold and Moist.*

THere is seldom a simple Distemper in the part, and commonly there is matter which feeds it. It is usually cold and moist, which gathers excrements of that sort, either in the whole body, or in the womb after the terms.

Are

The Causes. Are all things that breed cold and flegmatick humors in the whole body or the womb.

The Cure. They conceive not, and are of an ill habit of body; the terms seldom flow right, and they have sometimes the whites.

The Prognostick. It is harder to cure than a simple distemper.

The Cure. The cold humor is in fault; therefore prepare it with Syrup of Mugwort, Mints, Bettony, Hyssop, with a Decoction proper.

As, Take *Fennel roots an ounce, Valerian, Elecampane, Masterwort, each half an ounce; Pennyroyal, Mugwort, Motherwort, Nep, Marjoram, each a handful; Rosemary and Sage-flowers, each two pugils; Siler Montan, Fennel, Aniseeds, Parsley-seed, each a dram: boil them, to ten ounces strained, add Sugar, Syrup of Mugwort two or three ounces, Cinnamon-water half an ounce: make a Portion for three doses.*

Then purge it with Agarick, Mechoacan, Turbith; and if other humors be mixed with Flegm, add Senna, and the like: or use Pills de tribus Aloephangidæ, Mastich, of Hiera with Agarick, Diacrydium: Or, Take *Agarick a dram and half, Senna two drams; infuse them in Mugwort-water: to three ounces strained, add Diaphœnicon or Diacrythamum two drams; strain and add syrup of Mugwort half an ounce, Cinnamon-water half a dram.*

After universal Evacuation, use Pessaries. As, Take *Mercury, bruise it, and put it in a bag of white Silk; anoint it with Butter or Honey of Roses.*

Or, Take *Mercury Dulcified three drams, Agarick five drams, Gum-ivy a dram, Pease-meal six drams, with juice of Mercury make Pessaries in a Sarsnet Bag.* Or, Take *Hiera a dram, Agarick half*

...a dram, Rdellium a dram, with Honey make a ...gy, or make it with powder of Agarick and ...ots of Coloquintida, or five sweats of Guajacum, ...ina and Sarsa. As,

Take *Guajacum* a pound and eighteen ounces, infuse them in twelve pints of water twenty four hours, then boyl them to the consumption of the third part, take six or eight ounces hot in the morning, and let her sweat.

Four water to the reliques, and boyl them to the consumption of the third part for an ordinary drink.

You may use China and Sarsa the same way, and because in a decoction some strength is lost, and so great a quantity is tedious for women, you may distil them and give a less quantity with things proper for the womb.

As, Take *Guajacum a pound, or Sarsa eight ounces, Angelica, Elicampane, each an ounce; Mugwort two handfuls, Dittany half a handful, add six pints of water or wine, steep them two dayes, then distil them, and give two ounces of the water.*

Let her meat be roasted Birds, Hens, Capons, Partridges, Mutton, sweet Almonds, Raisins. Let her abstain from salt and sharp things.

If these sweats are unpleasant, give them in the third and fourth Chapter internal and external. As, Take *Conserve of Marjoram, Rosemary, Betony, each two ounces; of Balm an ounce, Diamoschu dulcis, Diamargariton calid, each a dram; [illegible] Eryngo and Citrons, each half an ounce, with syrup of Mugwort make an Electuary; and use Baths to sit in mentioned.*

Drying Spaw-waters are good to drink, or to sit in.

Let the diet be as in Chap. 3. and 4. give the flesh

flesh of wild Mountain fowl, Pidgeons, Hens, Capons, Mutton roasted and spiced, and old wine, and let her exercise.

Of the hot and dry Distemper of the Womb with Choler.

Do as in Chap. 4. purge the Choler, whether it be from the whole body, or from the Liver, with Syrup of Roses, Manna, Tamarinds, Rhubarbe, Senna, &c.

Chap. 7. *Of the ill shape of the Womb, and first of the straitness of it and its vessels.*

THis is a Disease of evil conformation from Nature, when it can be stretched out no further, this makes an abortion in the fourth or fifth month.

But it is wonderful in its natural shape when it will stretch according to the proportion of the child, and after child-bearing be as small as at first.

Of straitness of the vessels of the womb.

This is usual, and hinders the flux of the terms and conception, it is in the vessels of the womb, and of the neck thereof.

The Causis. Are thick tough humors that stop the mouths of the veins and arteries: these are bred of gross or much nourishment, when the heat of the womb is so weak that it cannot attenuate the humors, these either flow from the whole body, or are gathered in the womb.

Sometimes vessels are closed by inflammation

of

Schirrhus, or other tumor. 3. They are stopt by astringent Medicines. 4. By compression. 5. From a Scar or Flesh, or a Membrane that grows after a wound.

Stoppage of the terms shews straitness, which hinders conception: and this stoppage is known by crudities abounding in the body, which are known by their signs. Sometimes thick flegm comes from the womb, if there was a wound before, or the Secundine was pulled out by force. *The Signs.*

Stoppage of terms from an old obstruction by humors, is hard to be cured; if it be from disorderly use of astringents, it is more curable: if it be from a Schirrhus or other tumor that compresseth or closeth the vessels, that cannot be cured, the disease is incurable. *The Prognostick.*

Obstructions are taken away by the means mentioned in the cold and moist Distemper of the Womb: flegm must be purged, and she must be let blood, as in stoppage of the terms. *The Cure.*

After Universals; come to the obstruction with Medicines that move the terms: these take away the cause, as in the Chapter of the cold distemper of the Womb. Or,

Take *Asparagus roots, Parsly roots, each an ounce; Madder roots half an ounce, red Pease half a handful, Penny-royal, Calaments, each a handful; Wall-flowers, Dill-flowers, each two pugils; boil, strain, and add syrup of Mugwort an ounce and half.*

Or, Take *Birthwort and white Dittany roots, each an ounce; Costus, Cinnamon, Galangal, each half an ounce; Rosemary, Penny-royal, Calaments, Betony-flowers, each a handful; Anise and Fennel seeds, each a dram; Saffron half a dram, with wine.*

Or use Topicks; as, Take *Mugwort, Marjo-*

ram,

tam, Calamint, Mercury, Penny-royal, each handfull; Sage, Rosemary, Bays, Chamomil flowers, each a handful; boyl them in water, foment the groins and the bottom of the belly: or let her sit in a Bath up to the Navel; and then anoint about the groins, with Oyl of Rue, Lillies, &c.

Or use Pessaries and Fumes mentioned.

If struitness be from other diseases, cure them first.

Chap. 8. *Of the opening of the Vessels of the Womb beside Nature.*

THis when there is great bleeding.

The Causes. The vessels are opened preternaturally three wayes, by *Anastomosis*, *Diaresis*, and by *Diapedesis*, as in the Lungs. *Anastomosis* is from much blood which the Liver doth produce, and send out by the womb, as in some by the Nose.

For the blood being thin, hot, cholerick and sharp, opens the mouths of the vessels, and causeth a flux.

Diaresis is from much blood, when there is great motion, as when there is long copulation with a strong man that hath a great tool, or a hard travel, or abortion, a fall or stroke, also when sharp humors corrode, or sharp pessaries.

The Signs. *Diapedesis* is from the thinness of the vessels, and loosness and the thinness of the blood, or from much moisture, or use of Baths.

Much blood is a sign the vessels are open; you shall know the causes that open them thus: In *Anastomosis* the blood drops, and is thin, and

then

...are signs of much blood, or sharp and thin.

If there be a *Diarrhœa*, the blood flows more, and there are clodders, and there were causes that broke the Vessels, as sharp Suppositories.

Dysodesis is known when the woman is of a thin and loose habit of body, the blood thin, or she hath used much bathing.

If the Vessels open from much blood in a full body, there is less danger; and it is easier cured then in a Cacochymy. *The Prognostick.*

In an *Anakrisis* give things that thicken without slime, as *Roses, Mirtles, Medlars, Services, Pomegranate-pills and flowers, Sanders, Coral, Hartshorn, Cypress-nuts.* *The Cure.*

In *Diarrhœa* give things that thicken with slime, *Comfry, Plantain, Gum-traganth, whites of Eggs, Teares of Amber, Bole, Starch, Rice, Quinces, Sanguis Draconis, Sarcocol, and Isinglass.*

But because there are divers causes, and these diseases are not cured but by taking them away; we shall speak of them in the Chapter of immoderate terms.

Chap. 9. *Of a double Womb, the wanting of a Womb, and evil shape of the Womb, and strange things found in it.*

Julius Obsequens saith, that one woman had two wombs; and *Rabirius* saith, that a Maid had her womb in two parts, as in Bitches.

Columbus saith, that one wanted a womb, but her privities were as in other women, and part of the neck of it hung out. *Lib. 15. anat.*

Worms in the Womb.

Lib. de morb. mul. *Hippocrates* writes, that worms are found in the womb. And *Gynæcia* writes, it is a sign the Nature is wanton, &c. And *Joan de Tornamira* writes, that he saw a Woman that had an intolerable itching in her womb from the Ascarides: he gave a Womb-clyster of the Decoction of Wormwood and Hiera, and she voided many small worms, and was cured.

An Addition.

* Wheresoever foul humors stop in any part it is no wonder if it breed worms, if other things agree which are required for the breeding of them.

Fat and Hair found in a Womb.

Cent. obser. 5. obser. 49. *William Fabricius* mentions, that in a dead woman the womb was taken out, and it weighed eighty seven pounds, and was full of divers humors: in the middle there were hairs like yellow Wooll.

An Addition.

* This was by Magick, or a humor lay there fit to breed this strange matter by preternatural heat.

Stones bred in the Womb.

Lib. 4. de morb. mulier. c. 11. *Mercurialis* doubts of stones being bred in it: but thinks it is clotted blood like stones.

Lib. 5. epid. But it cannot be denied which many worthy Authors write. First *Hippocrates* writes, that a Woman of sixty, after noon always was pained as one in travel. After she had eaten many Leeks, she had one fit worse then the rest, and she arose, and found something rough in the Orifice

of her womb, and she fainted; and another woman thrust in her hand, and took out a great stone, and the woman recovered.

Ætius also saith, *Hard stones are bred in the womb sometimes, &c.* *Tetrab. 4. serm. 4. c. 98.*

Nicholas Florentine and *Marcellus Donatus* say the same.

Chap. 10. *Of the Magnitude of the Womb increased, and first of the Inflation of the Womb.*

INflation is a stretching of the Womb with wind: it is called by some a windy Mole. See *Matthew de gradibus* and *Thadeus Dun, lib. misti. c. 8.* *Math. de grad. in 9c Rhasis.*

This wind is from a cold matter, either thick or thin, contained in the Veins of the Womb, which overcomes the weak heat of the womb. It is gathered there by cold meats and drinks, or flows from other parts. Cold Air may be the cause also, if women that lie in expose themselves to it. This wind is contained either in the Cavity of the Vessels of the Womb, or between the Tunicles. *The Causes.*

There is a swelling in the region of the womb, sometimes reaching to the Navel, Loins and Diaphragma; and as wind increaseth or decreaseth, it riseth or abateth. It is different from a Dropsie, because it is never swollen so high. *The Signs.*

And lest a Physician be deceived, and take it for a Conception; observe the signs of women with child: for if one sign be wanting, you may suspect an Inflation. Also in Inflation the tumor increaseth and decreaseth: but in Conception it

still increaseth. Moreover if you strike upon the Belly, there is a noise, but not in Conception.

It differs from a Dropsie in the Womb: for there is no such heaviness, they move more easily, and the Belly is not so swelled, there were causes that bred wind, and things against wind do good.

It differs from a Mole: for there is in that weight and hardness in the Belly, and when they move from one side to another, they feel a weight that moveth which is not in this, of which Hippocrates. The feet and the face swell in the hollow parts; the colour is bad, the terms are stop, there is wind, &c. 2. De morb. malier.

If the wind is without the cavity of the womb, there is more pain and larger, nor is there a note because the wind is in a straighter place.

The Prognostick. It is neither a lasting nor a deadly disease, if well look'd after. If it be in the Cavity of the womb, it is easier discussed.

The Cure. Give Hiera, Diaphœnicon, with a little Castor, sharp Clysters that also expel wind. If it be in travel, purge not till she be delivered.

Bleed not, because it is from a cold matter: if it come after Child-bearing, and the terms were not sufficient after, and there is fulness of blood, open the Saphæna.

After these give things mentioned in Tympany, that respect the womb. As, Take Conserve of Betony, Rosemary, each an ounce and half; candied Eryngus, Citron-pils candied, each half an ounce, Diacymum, Diagalangal, each a dram, Oyl of Aniseeds six drops, with Syrup of Citron make an Electuary.

Or, Take Conserve of Rosemary, Balm, each two ounces; candied Citron and Orange, each an ounce,

Dia-

Diatymian 6 dram, with syrup of Citrons make an Electuary.

Or give the Woman Aqua vitæ, or this, Take *Angelica roots two ounces, Masterwort, Elicampane, Orange pils, each six drams; Calamint, Penny-royal, Sow-Sage, Rosmary, each a handful; Cummin, Fennel, bruised, each half an ounce; Juniper-berries a handful, Zedoary, Galangal, Cubeb, each half an ounce; with good Wine distil them, give a spoonful or two.* Apply outwardly a Cataplasm of *Rue, Mugwort, Chamomil, Dill, Calamint, Nip, Penny-royal, Thyme, with Oyl of Rue, Cheir, Chamomil, and make Baths of the same, Bags of Millum, Salt, Chamomil-flowers, Melilot, Bayberries, Cummin, Fennel-seed, or buy a Plaister of Bayberries.*

Let Clysters to expel wind be put into the womb. As, Take *Calamint, Agnus castus, Rue, each half an handful; Annis-seeds, Costus, Cinnamon, each two drams: boil them in Wine for half a pint.*

Apply a Cupping-glass with much flame to the Breast, and over against the Womb.

Use Sulphur-baths and Spaw-waters inward and outward, for they expel wind.

If it come from cold after Child-bearing, and be it not well purged by her Terms, heat the womb and purge, and give strong Wine.

Let the Diet be hot, cutting and attenuating, *The Diet.* with things that expel wind, and little at a time.

Question. whether the wind is in the Cavity when there is Inflation of the Womb?

It is so by Experience, though some deny it, nor is there any cause why wind should not be bred in the womb, as well as in any other part, both by reason of the Excrements that come thither, and the natural heat that turns them into

wind: these also stretch the womb (though it be thick) as in Dropsies and Conception. Also the retentive or altering faculty of the womb is neer idle, so that when it receives diseased and unfruitful seed, it suffers it not to corrupt, but turns it into wind. As *Hippocrates* writes, *When the womb is stretched by wind from the Belly, women think they have conceived.*

Lib. de nat. pueri.

Chap. II. *Of the Dropsie of the Womb.*

They are also deceived, and think they are with child, when there is water that swells the womb: this is a Dropsie of the womb. The water is either in the Cavity, or between the Coats of the womb, or in its Vessels. *Vesalius, Marcellus Donatus* shew that water is in the Cavity: for it doth not presently by its pleasure or quality force its passage out, because the Orifice is not always open, and Nature gathers it by degrees, and is used to it.

Vesal. lib. 6. de corp. hum. Fab. Mar. De de hist. mirab. l. 4. c. 21. Ittrab. 6. 4. ser 4. c. 79.

Aetius saith, There are sometimes Bladders of water in the womb. And *Christopher Vega* says, that *Leonora* thought that she had gone 8 months, and then voided fifty Bladders of water, and seven pieces of flesh, like that of the Spleen and Membranes.

There is sometimes a Dropsie of the Womb with Conception, as *Schenkius* and *William Fabricius* saith of his own wife.

Lib. 4. obser. cent. 2. obser. 56.

The Causes.

A gathering of water from moistness mixed with the terms, and from an evil Sanguification in the Liver and Spleen from their weakness, from errors in Diet, or from weakness of the

womb

womb, from hard travel, or often miſchances, cold air or water, or whatſoever hurts the heat of the womb.

Alſo ſtoppage of the terms doth cauſe gathering of water; for the water uſeth to be evacuated with them. Many take this for the only cauſe.

Sometimes the tunicles of the womb may be divided in ſome place, and water may be gathered between them.

Hippocrates ſaith, the terms are fewer, and ceaſe before the time: the bottom of the Belly ſwells, and the Paps are ſoft, without Milk, and ſhe thinks ſhe is with child. By theſe you know it is a Dropſie. *The Signs.* 1. *De morb. mulier.*

But becauſe Doctors and Midwives are often deceived, you muſt diſtinguiſh this from other Swellings.

When a woman is ſound, and uſeth a ſound man, the womb by degrees ſwells, and the child moves in its time; but often there is a Dropſie with Conception before or after: therefore in a Dropſie the tumor is equal, according to the largeneſs of the womb and belly, and not pointed as in a woman with child.

Secondly, If the woman be in years, and hath not conceived before, and hath a good colour, it is ſign of a Dropſie rather then a Conception. If the tenth month be paſt, and the child moves not, nor the Breaſts ſwell, but are ſoft, ſay, there is Dropſie of the womb. Thirdly, In a true Conception, women are better after ſome months, and the Symptoms abate: but in a Dropſie they increaſe ſtill.

It is diſtinguiſhed from a Mole by the weight in the bottom of the Belly.

From an inflation, becauſe the Belly is ſtretch-

ed in that, and sounds being stricken: but is in a Dropsie.

It differs from the Dropsie of the Belly, because the Face is pale or wane, in that from the distemper of the Liver there is thirst; but in the Womb-dropsie she is of a good colour, except the Liver be also bad.

It differs from Inflamation in the womb, for that is with a constant Feaver, and the Symptoms of it, and from other tumors which are harder: but in a Dropsie of the womb, if the Belly be pressed, it yields.

You shall know whether it be from the fault of the womb principally, or from some other part thus; If the Woman be of a good colour, and there were only some diseases and causes that might hurt the womb, as abortion, hard travel, stoppage of terms, or too many of them, then the womb is chiefly affected. But if there be signs of a distemper in the whole body, or in the Liver or Spleen, and the colour is bad, it is consent from other parts.

You shall know whether the water be in Bladders or in the Cavity of the womb, thus: If you find the Orifice of the womb closed, and there is little pain, it is in the Cavity. But if the Orifice be open, and there is great pain, it is in Bladders or without the Cavity.

The Prognostick. If the humor in the womb be not corrupted, this disease is of long continuance, but may be easily cured. It is easier cured in the cavity, then when it is in bladders, and between the tunicles. A woman after Conception having a Dropsie of the womb, her child dieth, and she is in danger.

The Cure. When it is from stoppage of terms and not, and the strength firm, open a Vein in the Leg, otherwise bleed not.

Purg.

Purge according to the Humor, with respect to the Womb, as in Chap. 6. of a cold Distemper.

Then purge Water. Take *Angelica* and *Madder* roots, each half an ounce; *Calamint*, *Penny-royal*, *Mugwort*, *Lovage*, each a handful; *Savin* a pugil, boil them in wine, and sweeten it with Sugar, or make Bronis with the same. Take *Diasulphur*, *Diagalangal*, each half a dram; Oyl of *Anisseeds*, *Cloves*, each five drops; *Sugar* three ounces, make Roals.

Inject into the Womb as in Dropsies. Take *Acorum* roots three drams, *Penny-royal*, *Calamint*, each half a handful; *Savin* a pugil, *Ipecacuan* a dram, *Aniseed*, *Cummin*, each half a dram; boil them, and take six ounces strained; Oyl of Elder and Orris, each an ounce: make a Clyster. Or use Pessaries. Take *Agarick* a dram, *Coloquintida* half a dram, *Guidium* ten grains, with Honey and Wool make a Pessary.

Make Fomentations and Baths of Danewort, Mercury, Elder, Penny-royal, Organ, Chamomil-flowers, Bayberries, wild Cowcumbers, Broom, Carrot, Rue-seeds. And anoint after with Oyl of Elder, Danewort, Orris, with drops of Oyl of Angelica, Anise, Cataway.

Sulphur Baths are good, and those of Niter, or the Plaister of Bayberries, or Snails to the bottom of the Belly. Vomiting and Neesing break the Bladders. Give Clysters as the Fundament as in Dropsies. Take *Mercury* leaves, *Danewort*, *Soldanella*, *Mugwort*, *Motherwort*, each a handful; *Chamomil*, *Elder*, *Broom-flowers*, each a dram: boil, and to the ounces strained, and juyce of *Beets*, *Mercury*, *Danewort*, each six drams; *Boys* wine an ounce and half, *Hiera* six drams, *Honey* half an ounce, make a Clyster.

Let

Let the Dyet be drying, as in Chap. 5.

Chap. 12. Of a Tumor in the Womb from Blood in the Veins.

THis Disease makes women think they are with child also. For blood long detained in the Veins about the womb, stretcheth them outwardly, and twisteth them, and the Veins of the substance of the womb are full and stretched and make it larger. But when the terms flow it falleth again, except there be a Cachexy or Dropsie.

This is only from stoppage of Terms, and is cured by provoking them.

Chap. 13. Of Inflammation of the Womb.

IF the blood that comes to the womb, get out of the Vessels into its substance, and grow hot and putrifie, it causeth Inflammation, either all over it, or in part, before or behind, above or below, on the right or left side.

The Causes. Blood is the immediate Cause, which is pure or mixed; therefore the Inflammation is either an Erysipelas, Oedema or Scirrhus, as Flegm, Melancholy, or Blood abound. Blood is either sent to or drawn by the womb. By heat or pain it is sent to it, when it aboundeth; or it is hot or thin, and when the blood is moved by hot diet, Exercise, Passions, anger or hot diet.

The Signs. There is a tumor with heat and pain in the region of the womb, with stretching and heaving in the Privities; and if you put in your finger you

will feel the heat, and the more pains there is
Fever sometimes called *Lipyra*, when there is
cold without, and heat within. The tongue is
dry and black, with watching, doting, tossing to
and fro, the breast are puffit up and pained. There
is head-ach to the roots of the eyes, and a pain in
the groyns, hips, midrif, pleura and shoulders:
sour wind, and like a Pleurisie, with loathing,
vomiting, hickets. The belly is bound, the pulse
is small, and often and weak, but at first darting
and quick. And *Hippocrates* saith, *If the womb be*
inflamed, the veins are stopt, and the neck of it is
like a Spiders web with many small veins, &c. 2. De morb. mulier.
If it be inflamed before, the pain is about the
pubes, and the urin is stopt. If behind, it is in
the loyns, and the belly is bound. If it be infla-
med in the bottom, the pain is towards the na-
vel. If it be from pure blood, the Symptoms are
less: if from choler, stronger: the thirst is more,
the watching greater; if from melancholy, all are
worse.

If it be all over the womb, it is dangerous, and *The Progna-*
few escape it. An Erysipelas in a woman with *stick.*
child is deadly, because there is an abortion, and
the Mother dies: the worse the Symptoms, the
greater is the danger. And it is safer to discuss
an inflamation then to ripen it: if it turn to a
Schirrus it is lasting, and makes a Dropsie.

If it be not after abortion or a flux of blood, *The Cure.*
open a vein in the Arm, or cup and scarifie the
shoulders. Bleed not in the foot, least you draw
blood more to the womb; but afterwards to de-
rive, if it be from terms stopt, you may. *Galen Gal. 2. ad*
sticb. You may divert the blood by bleeding in the glan. c. 2.
arm, or cupping the breasts, and you may derive it by
opening the ankle-vein, and cupping upon the hips.

If

If there be choler, purge it with Syrup of Roses, Manna, Rhubarb, Diacatholicon; and use not strong suppers of the Terms.

Use Alterers and Coolers, as Juleps and Emulsions, and provoke sleep, and if there be cough give Narcoticks.

After the Universals use Repellers and Anodines. As, Take *Houseleek, Purslane, Lettice, Venus-navel, Vine leaves, each half a handful; boyl them in wine, add Barly meal two ounces, Pomegranats, sowre two drams, boyl a dram, with Oyl of Roses make a Poltis.* Or, Take *Diachylon simple two ounces, juyce of Venus-navel and Plantane, each half an ounce, Oyl of Roses an ounce, Sugar of Lead a dram, make an Ointment in a leaden Mortar.*

Make Injections of the same Herbs, or of Milk and Rose-water. Or, Take *Plantane, Venus-navel, Lettice, each a handful; red Roses two pugils, boyl, and add Oyl of Mirtles an ounce, Rose-vinegar half an ounce, make an Injection.*

Make Clysters of the same Plants in a small quantity, least they oppress the Womb.

Take *Althea roots and ounce, Mallows, Violets, Lettice, each a handful; Nightshade half a handful, Violets, Roses, each a pugil; sweet Prunes ten, Linseed half a dram, boil them in Barly water, to six ounces, add Oyl of Roses three ounces, make a Clyster.*

An anodine Fomentation. Take *roots of Althea, Mallows, and Violets, each a handful; Roses, Melilot, Chamomil-flowers, each a pugil; boil them for a Fomentation.*

Or use a Cataplasm of white Bread and Milk.

In the progress discuss. As, Take *powder of Althea roots an ounce, Chamomil and Melilot flowers, each two drams; Mugwort half an ounce, Bay and Bean flour, each an ounce; boyl them in sweet*

...ine, add Hogs-grease, Oyl of Chamomil and Lilies, ...ch an ounce; make a Cataplasm.

If the inflammation turn to matter ripen it. ℞. Take powder of Althea roots, Chamomil-flowers, Melilot, Linseed, Fenugreek, each an ounce; Figs eight, boyl them, add yolks of four Eggs, and half a scruple of Saffron, make a Poultis.

After it is ripe, break it by motion of the body, coughing, sneezing, cupping, or by Pessaries. ℞. Take Figs an ounce, Rue half a handful, boyl them soft, add Honey and Leaven, each half an ounce; Pidgeons dung, Orris roots, each half a dram; with meal make a Pessary.

After it is broken, the pain abates, then cleanse and heal the ulcer as in Sect. 1. c. 9. of an ulcer of the womb. If it break about the bladder give an Emulsion of cold Seeds, Whey, and Syrup of Violets.

Let the diet be cool, with Barley-water warm, Abstain from Wine; to the declination of the disease, let the belly still be kept loose.

Chap. 14. *Of a Scirrhus and Cancer in the Womb.*

AN earthy matter left after an inflammation makes a hard tumor called a Scirrhus, and sometimes it is without an inflammation. It is a proper Scirrhus when there is neither sense nor pain; it is improper when there is a little sense. It is sometimes as big as a mans head; sometimes the whole womb is a Scirrhus, sometimes only part of it. *Paræus l. 23. c. 36.*

The immediate Cause, is a thick earthy humour, as natural melancholy, when a thick humor *The Causes.*

humor is gathered in the womb, there is a Scirrhus without inflamation aforegoing, usual in melancholy women, and such as are cleansed by their terms, or have the Fica of great sickness, and are fifty years old.

Other humors sometimes breed a Scirrhus with inflamation, when cold astringents have been used disorderly: for when the humor is fixed in the part and hardned. The same may be done by hot discussers, which send forth the thin matter in an inflamation, and fasten the thick.

The Signs. The tumor is to be felt, it yields not, and is without pain, the terms flow not at first, or very little, & afterwards there is a great flux of blood. If an inflamation went before, and the part hath been very and burthened, it is a Sign of a Scirrhus. The part is unweeldy, sloathful; and you may know from what humor it is, by the signs of the humors predominating in the body, and the part pained will shew you in what place it is.

The Prognostick. A Scirrhus easily turns to a Cancer. And when the terms are stopt, there is a Dropsie of the womb or belly. It is easier cured in the neck then in the womb it self.

The Cure. Moisten and heat the cold and dry humor, with Borage, Bugloss, Fumitory, Succory, Epithymum, Polypody. Then purge with Polypody, Senna, black Hellebore, and the like. Take *roots of Althea, Lilies, each two ounces; Mallows, Violets, Althea, Branc-ursine, each a handful; Mugwort, Calaminth, Chamomil-flowers, each half a handful; Fænugreek and Linseed, each half an ounce; boyl them for a Fomentation, or Bath, or to a Cataplasm, with Linseed, Fænugreek, each an ounce; Pellitory, Orris powder two drams, Saffron half a dram, Hens-grease and Oyl of sweet Almonds as much as is fit.*

Or,

Or, Take *Bdellium, Ammoniacum, Galbanum,* as much as you please: beat them in a Mortar, with Oyl de Bren and Lillies, add Mucilage of Fenugreek, Linsted, Figs, make a Linsment, or with wax a Plaister.

Or, Take Oyl of Capers, Lillies, sweet Almonds, Jessamine, each an ounce; fresh Butter, Hens-grease, Goose-grease, each half an ounce; Mucilage of Fenugreek, Althaea and Ointment of Althaea, each six drams; *Ammoniacum* dissolved in Wine an ounce, with wax make an Ointment.

Make Injections thus: Take *Bdellium* dissolved in wine, Oyl of sweet Almonds, Lillies, Camomil, each two ounces; marrow of a Veal bone, Hens-grease each an ounce; with the Yelk of an Egg.

In a bastard Scirrhus, you may use Healers and Digesters better, and Ammoniacum, and lesser Fats.

Internal Medicines, are Steel, &c. of which in Obstruction of the Womb, and Scirrhus of the Spleen.

As for Diet, abstain from breeders of gross and slimy humors, and from hot dryers.

Cancer of the Womb.

What may be said of this, is said before, only a Cancer may seize upon the substance of the womb; but it is more usually in the neck of it.

Chap. 15. *Of the displacing of the Womb, and first of the Ascent of it.*

When the womb falls out of the Privities, it is called *Procidentia uteri*; this is ordinary;

Eustach. rud. lib. 2. pract. c. 5. mary. But the ascent or going up of the womb more unknown. Many grave Anatomists h That the womb doth ascend, if sweet things applied to the Nose. If to the Privities, that descends. If stinking Scents come, the wo flies from them, and it is to be seen by breath altered, and by some means that the womb gr dily desires, and catcheth up.

6. De la. c. 5. *Galen* overthrows this Opinion, and saith, that the womb doth move after a sort, and ascends but it is very little, and not to be demonstrated: Nor can it arise to the Stomach, it is tied with such strong Ligaments to its place; and when it fall out the Ligaments are extended by moisture, and falling of it down. And there is no reason why the Ligaments, though loose or wet, it should go up so speedily, and come down again. For falling down is by degrees, and it is not soon brought up again. And though it be enlarged in Conception, it is by degrees and equally, not suddenly in one side. Nor as the Ligaments made very loose in Conception, and the bottom of the womb is not tied, the Ligaments being only on the sides.

But this cannot be denied, which women affirm, that they feel a body or ball moving about the Navel, and a Physitian or Midwife may feel it. Therefore let us inquire what it is, if it be not a womb. That Body which you may feel so, is the Stones, and that blind Vessel which *Fallopius* found out, which he compared to the great end of a Trumpet, called *Fallopius* his Trumpet. For the Stones hang, and the body of the Trumpet is like a Pipe loose and moving, and when they are full and swell with corrupt Seed and Vapors, they move to and fro, and ascend as high

the navel. And the stones with the Trumpet make this round tumor of the Womb, which is in women, as *Riolanus* observes. *Astropago. lib. 2. c. 34.*

Whatsoever makes corrupt seed in the stones of a woman, and fills them with evil vapors or wind, is the cause: of which in suffocation of the womb. For the cause is like in both, only in suffocation the Symptoms are worse, because the evil vapors are then more freely carried by the veins, arteries and nerves, afflict the principal part. *The Causes.*

The woman and others may feel a round body, and she findeth a pain at her heart, and short breath, without sleeping or doting, or other Symptoms, and there were causes that disturbed the womb. *The Signs.*

It is not dangerous, yet not to be slighted: for it may turn to the strangling of the womb, when these evil vapors move to the noble parts. *The Prognos.*

Let the aim be at the corrupt seed, and vapors which must be discussed and evacuated, as in suffocation of the womb. *The Cure.*

Chap. 16. *Of falling out of the Womb.*

SOmetimes it falls to the middle of the thighs, or to the knees almost, or hangs a little out. *The Causes.*

The Womb changeth its place, when the ligaments by which it is bound to the other parts are not in order. There are four, two above broad and membranous that come from the Peritonæum, and two below that are nervous, round and hollow. Besides, it is bound to the great vessels by veins and arteries, and to the back by nerves.

Now the place is changed when it is [illegible] another way, or when the ligaments are [illegible] and it falls down by its own weight. It is [illegible] on one side, when the terms are slope, & the [illegible] and arteries are full, those naturally which [illegible] the womb: if it be a mole on the one side [illegible] liver and spleen cause it, by the liver-veins [illegible] right side, or the spleen on the left, as they [illegible] filled more or less.

It also falls down by the loosning of the [illegible] to which it is fastned: but how that can be, [illegible] not clear.

1. 2. *De morb. mulier.*

Hippocrates saith, it comes from external [illegible] as from cold of the feet or thighs, from leaping or [illegible] cutting of wood, or running down a hill, and that [illegible] thicke make the ligaments moist and loose. [illegible] It may be from cold after child-bearing, [illegible] into the womb when the terms flow, sitting [illegible] cold stone, and the like.

Platerus.

Others say, It comes from the solution of [illegible] connexion of the fibrous neck and the parts [illegible] jacent, and that is from the weight of the womb [illegible] stretching: this we deny not. But when the [illegible] garments must be loose or broken. But women [illegible] a dropsie could not be said not to have the womb [illegible] fall down, if it came only from loosnes. [illegible] this cause in them, it is the saltness of the [illegible] which dries more then it moistneth.

The Signs.

If there be a little tumor within or without [illegible] privities like a skin stretched, or a weight [illegible] about the privities, it is only a descent of the [illegible] womb. But if there be a tumor like a Goose-[illegible] and a hole at the bottom, there it at first [illegible] turn in the parts to which the womb is fastned, [illegible] in the loyns, the bottom of the belly, and the [illegible] vities, and the *Os sacrum*, from the stretching [illegible] breaking

breaking of the ligaments; but a little after the pain abateth, and there is an impediment in walking. Sometimes blood comes forth from the breach of the vessels, and the dung and urine are stopt, and a Feaver and Convulsion.

When it is near, it is easily cured; when old, it is hard to be cured, but not deadly, only it is troublesom and nasty. It hinders conception, and keeps terms from flowing orderly. If it be with pain, Feaver or Convulsion, it is deadly, especially in women with Child. That which comes from corrosion of the ligaments, is dangerous. *The Prognostick.*

First put it up before the air alter it, or it be inflamed or swollen. Therefore first give a Clyster to remove the excrements. Then lay her upon her back with her legs abroad, and thighs lifted up, her head down, and take the tumor in your hands, and thrust it in without violence. If it be swollen by alteration and cold, foment it with the Decoction of Mallows, Althæa, Line, Fenugreek-seed, Chamomil-flowers, Bayberries: and annoint it with oyl of Lillies, and Hens grease. If there be an inflammation, put it not up yet: it may be frighted in, by shewing of red hot iron, and acting as if you would burn it. *The Cure.* *Roder à Castro. de morb. mul. l. 2. c. 174*

First, sprinkle upon it the powder of Mastich, Frankincense, and the like. As, Take *Frankincense, Mastich, sanguis draconis, Sarcocol stupt in quilt of eggs, Mummy, Pomegranate-flowers, Sanguis Draconis, each half a dram.*

When it is put up, let her lie with her legs stradled, one upon the other, for eight or ten dayes, and make a Pessary like a Pear, of Cotton or Spung put into the womb, dipt in sharp wine or juyce of Acacia, with powder of Sanguis Draconis, Bole, Mastich, or the Countesses Ointment,

ment, with Galbanum and Bdellium.

Apply a Cupping-glass with great force under the navel or paps, or to both kidnies, and lay this Plaister to the back. Take *Opopanax* two ounces, *Storax liquid* half an ounce, *Frankincense*, *Mastich*, *Pitch*, *Bolt*, each two drams; with wax make a Plaister. Or,

Take *Labdanum* a dram and half, *Frankincense*, *Mastich*, each half a dram; *wood Aloes*, *Cinnamon*, *Spike*, each a dram; *Ash* coloured *Ambergrise* four grains, *Musk* half a scruple, make two round Plaisters to be laid on each side the Navel. Make a Fume of a Snail skin salted, or of Garlick, and let it be taken in by a Funnel.

Use astringent Fomentations of *Bramble tops*, *Plantane*, *Horsetails*, *Mirtles*, each two handfuls, *wormwood* two pugils, *Pomegranate-flowers* half an ounce, boil them in wine and water. Or inject this with a Syringe. Take *Comfrey-roots* an ounce, *Snakeweed*, *Pomegranate-flowers*, each half an ounce, *Rupture-wort* two drams, *Yarrow*, *Mugwort*, each half an ounce; boil them in red wine. Then use Sulphur Baths.

To strengthen the Womb: Take *Hartshorn*, *Bayes*, each a dram; *Myrrh* half a dram, make a powder for two doses, give it with sharp wine. Or, Take *Zedoary*, *Parsnip-seeds*, *Crabs eyes prepared*, each a dram; *Nutmeg* half a dram: give a dram in powder: but use astringents warily, lest you hurt the courses, and cause worse mischief.

If it fall out from evil humors that flow to the womb, and loosen the ligaments, purge the body, and then use dryers, as the decoction of *China*, *Sarsa* and *Guajacum*.

To keep it in its place, make Rollers and Ligatures, as for the Rupture, and use Pessaries.

to the bottom of the womb, that may force it to remain: of which *Francis Rouſſet* hath written at large, and ſhews that they neither hinder Conception, nor bring any inconvenience; nay, that they help Conception, and retain it, and cure this diſeaſe perfectly. And *Gaſpar Bauhinus* confirms the ſame in his Appendix to *Rouſſet*. *Lib. de partu Cæſar. ſect. 6. cap. 3. & 4.*

You may uſe Circles or Balls inſtead of Peſſaries. As, Take *roots of wild Vine, make round circles or Balls of them greater or leſs, as the neck of the womb is.* Then, Take *Virgins wax melted with white Roſin or Turpentine, dip the balls in till they are fit, put one in the neck of the womb, that will hold in being juſt fit: let it not be taken out till it fall out, and then put in another, if ſhe be not cured.*

If it gangrene and ſphacelate, cut it quite off; if ſhe fear cutting, take it off by Ligature, of which *Rouſſet* who ſhews the way, and ſaith that it may be cut off without danger of life. *Lib. de partu Cæſ. ſect. 4. cap. 5. hiſt. 6.*

He tells alſo of the place where you muſt cut, and in Sect. 4. *de partu Cæſareo*, where the Ligature is to be made. *Ibid. ſect. 4. cap. 5.*

Let the diet be drying, and aſtringent, and glewing, as Rice, Starch, Quinces, Pears, green Cheeſe. Avoid Summer-fruits. Let the Wine be aſtringent and red.

For Cure of the inclining of the womb.

When it inclines to the ſides, after Univerſals apply Cupping-glaſſes to the other ſide, and let her ſtill lie on the other ſide; and let the Midwife anoint her finger with Oyl of ſweet Almonds, and draw it a little by degrees to the other ſide.

Chap. 17. *Of the Rupture of the Womb.*

FEw Physitians have seen this, I never read any; but once I saw it, of which in my Institutions, *lib.* 2. *part* 1. *cap.* 9.

Chap. 18. *Of Wounds, and breaking of the Womb.*

The Signs. IT is seldom wounded, by reason of the divers defences it hath; but sometimes the Chirurgions wound it in cutting out of the Child: of which *Hollerius, inter rara. no.* 8. He speaks of a woman with child in *Paris*, that her childs hand put forth at the Navel, and was so in travel 15 dayes, and both child and mother were safe.

The Prognostick. It is evident, if it be made by the Chirurgion in cutting out of a Child; and you may know it by the place, if it come other wise. There is blood and matter that flow out at the neck of the womb. There is more pain when it is in the neck of the womb, then when it is in the bottom.

These wounds are cured, as appears by the Cæsarean Birth or cutting: but they are dangerous, by reason of the strange Symptoms, and the consent of the parts.

The Cure. Use Consolidates or Healers: and if there be pain, Anodines or Pessaries made of Wax-candles dipt in Wound-Oyntments. Or,

Take *Wax, Turpentine, Goose-grease, Barrs, each a Dram; Honey, Deers-marrow, Oyl of Roses, Hens-grease, each two drams.* Or, Take *Frankincense*

Lacteal, Madich, Ceruse, Galbanum, each half an ounce; mix them all with white Wine, then add Turpentine an ounce, with Wax and Oil of Lilies, make an Ointment.

Make Injections or Clysters for the Womb of the Decoction of round Birthwort, Cypress, boiled in sleeked Water and sharp Wine, with oil of Hydrome, Agrimony, Mugwort, Pimpernel, Lilies, Schanapth, Horehound.

Chap. 19. *Of Ulcers and Rottenness of the Womb.*

THough the neck of the womb be only subject to Ulcers, as we shewed: yet the substance of the womb hath been ulcerated, and it hath been observed to rot, when it hath fallen out, and to fall away. As we said of a Woman at *Avinion*, that after lived some time. And the Examples of *Rousset* shew, that it may be safely cut off.

Also a child dead in the womb, may cause an Ulcer, and divers Histories witness in *Aucasis*, and *Alexander Benedictus*, *Mauritius*, *Cordæus*, and many others. *Lib. de part Cæsar. chir. c. 76.*

How these ulcers and rottenness of the womb are cured, is said in *fen.* 1. *cap.* 8. where we spake of Ulcers of the neck of the Womb; and *cap.* 10. of Fistulaes of the Womb.

Chap. 20. *Of the Diseases of the Stones, and Vessels of Procreation in Women.*

IT is apparent by Histories written by grave and learned Men, that the Stones of Women

and their Seed-vessels are many times grie
distempered, when the womb joyned to th
not. Sometimes water is gathered abou
stones, as *Gasper Bauhinus*, *John Schenkius*
and he hath another History, *Lib. Obsr.* 2.
John Nuisit, of a Maid that desired a little
fore she died, that her body might be opened
testifie her innocency. In which, besides
things remarkable, the stones were found
len as big as a head of a young child; blewish
spungy, much water came out of them, and
made her Belly swell, and she taken to be
child: but the truth appeared, and her
ty testified.

Ex append. ad Rousset. 2. de partu Cæsar.

THE

THE FOURTH BOOK.

THE SECOND PART.

Of the Symptoms in the Womb and from the Womb.

Chap. 1. *Of Weakneſs in the Womb.*

THere are many Symptoms from the Womb. Of thoſe in the Womb: the firſt is weakneſs, ſo that it cannot perform its actions.

The action of the womb is twofold: private and publick. By its private action, it makes its nourishment of blood that comes to it.

By

By its publick action, it serves for generation ... the private faculty be hurt, and the nourish... not well made, there is a superfluous moi... and then weakness without other faults of ... Organ or unity divided.

The Causes. The first Cause is distemper, when the ma... sest qualities are changed, or when the natu... heat is suffocated or dispersed; or when the ... cult qualities are changed. Heat in the wo... makes a distemper, if it be too much, by wh... the womb sucks more then it can concoct; this ... not properly weakness: but that distemper ... weakness, when the action is either not done ... weakly done. But cold rather makes weakn... in the womb, by which it cannot make the suf... cient quantity of nourishment, hence excrement... are heaped up, and it cannot perform its actio... Also a moist distemper makes weakness, ... which it can neither keep seed nor child. It ... also weak from loosness.

The Signs. Little desire of Venery, and no pleasure ther... in, argue weakness of the womb, flux of Seed, *Part 1. sect. cap. 2. & 3.* often abortion, pain in the Loins and Pubes, whe... the Terms are coming, farts from the Womb, Head-ach, and the like.

The signs of a cold and moist distemper wit... or without matter, are already declared.

The Prognostick. It is a great disease, by reason of the diver... Symptoms in women that have conception hurt. It is worst when it comes from dispersing and extinguishing of the natural heat.

The Cure. We have shewed how distempers of the womb are cured: but the dispersing of the Spirits and natural heat, is cured by things that hinder the

ts of Spirits, and strengthen the womb, as Spi-
s, Cinnamon, Cloves, Nutmeg, Mace, Diata-
santh, Aromaticum rosatum, Diaxilaloes, ro-
in Novella, Treacle, Mithridate. Outwardly
y Oyl of Lillies, Nard, Lavender: and Astrin-
nts when the womb is loose.

Things that help the womb in the whole sub-
nce, are in the Chapter of the cold and moist
mperature, as Aqua vitæ for Women. Or thus:
*Take Castor three ounces, Saffron two ounces, extract
them singular, add to both Extract of Mugwort two
ounces, of Angelica a dram, Magistery of the mother
of Pearl a dram, Oyl of Cloves a scruple, of Ange-
lica, and of Amber, and of Nutmegs, each half a
scruple.*

Let her eat meat of much nourishment, and drink good Wine.

Chap. 2. *Of the Itch of the Womb.*

THis is more in old then young women, and must be distinguished from the Frenzy of the womb: for here is only a desire to scratch the Privities, so that they cannot sleep. Nor is it with desire of Copulation, as in the Fury of the Womb.

It is a salt humor that is serous and adust that causeth it, that is sent to the neck of the womb, and the privities. How it comes there, I shewed in Ulcers of the Privities. *The Cause.*

It is known by her Relation, and often putting her hand to the Privities.

The Prognostick. It is more troublesome then dangerous, because it hinders sleep.

The Cure. First, purge the whole Body, and if there be signs of Plethory, and strength permits, bleed in the Arm. Then qualifie the sharp salt humour with cold and moist means, and remove them from the Privities. Foment with a Decoction of Lettice, Plantane, Willow, Dock-roots; and then anoint with *Galen's* Cooler. Or dip a Pledgery in this Oyntment, and put it in. Or, Take *Allum, Nitre, Sulphur, each six drams; Staphisacre an ounce, with Rose-vinegar and fresh Butter make a Liniment.*

If these will not Cure, use stronger, as the Oyntment of Elicampane with Quick-silver. Or Take *black Sope, Staphisacre, each a dram; quick Brimstone half an ounce, Quick-silver 2 drams, with Rose-vinegar and Hens-grease, make an Oyntment.*

Let the meat be of good juyce, cooling and moistning. Take heed of Spices, sharp and salt meats.

Chap. 3. *Of pain in the Womb.*

THere is pain in the body of the womb, with other diseases sometimes, as the Colick-pains woven in the bottom of the Belly, and in the Loins and Hips; and is called the pain of the Womb. It is often in women with child, as the inflammation of the womb. It is burning and beating, it binds the Belly, and stops the Urin.

The Causes. Solution of unity is the cause of all pains: and this is from the stretching of the Womb and its Vessels, or corrosion. Stretching is from wind, or

clotted blood in the cavity of it, and when Nature cannot expel it by reason of the straitness of the part, there is pain.

Also pain is from stretching of the vessels before the terms flow, when they are close, and the blood thick, and this pain is increased by external cold, especially after heat. Sometimes there is a gathering of humors about the womb, when the terms flow, and are foul, and they get into the membranes, and stretch them. The same may be from corrupt Seed, that stretcheth the vessels.

Or from sharpness and corrosion in the neck of the womb, when sharp humors flow through it, and twitch it. *The Signs.*

The pain is manifest, but let us look at the signs of the causes. If it be from clotted blood, there was a flux of the same, and the pain is fixed about the orifice of the womb. If there were external causes, the patient will relate. If it be from Seed, there is suffocation of the Womb.

The greater the cause is, and the more vehement it works, the more is the danger. *The Prognostick.*

If there be pain, and fear of fainting, look to that before the cause, with Anodynes and Narcoticks if need be. *The Cure.*

If it be from wind, see inflation of the Womb.

If it be from clotted blood, dissolve and evacuate it, with hot and attenuating Medicines, made into Fomentations, Baths and Oyntments. It is good to apply Treacle to the region of the Womb, or put it in with Rue and Honey. Or give a Clyster to the Womb, of Rue, Fenugreek-seed, and Oyl of Rue and Orris. Or give Treacle, and Cinnamon-water.

If the vessels of the womb are not open enough for

for the terms. See in the stoppage of the terms.

If there be wind, make a Clyster thus: Take *Mercury, Mugwort, Calaminta, Penny-royal*, each a handful; *Chamomil* and *Melilot-flowers*, each half a handful; *Fænugreek* and *Linseed*, each an ounce; *hay-thern*, in a pint strained, dissolve *Hiera*, two drachms *laxativa*, each half an ounce; make a Clyster.

Give *Mugwort, Zedoary-water, Essence of Castor, Tincture, or Woman's Aqua vitæ*, of which before.

Make a Clyster for the Womb, thus: Take *Mugwort, Calaminta, Bettony*, each half a handful; *Gith, Cummin, Carrot, Aniseeds*, each a dram; *Spikenard, Nutmeg, Cinnamon*, each a dram; beat them in wine.

Then fill an Ox bladder half full with Oyl of Lillies and Dill, and apply it to the belly.

Or, Take *Oyl of Lillies, Orris*, each an ounce; *distilled Oyl of Angelica* a dram, *Goose* and *Hen grease*, each half an ounce; *Mucilage of Linseed, Fænugreek-seed* made with *Mugwort-water*, each three drams; *seeds of Cummin, Carrots, Cardus*, each a dram; with Wax make a soft Ointment. Or, Take *Pellitory* two handfuls, *Mercury* a handful, beat them, add *Chamomil-flowers, Cummin, Anise, Carrots-seeds*, each a dram; two yelks of Eggs in *Oyl of Lillies*, make a Cataplasm for the belly.

Apply Plaisters to the Navel, and Cupping-glasses with great flame to the Region of the womb; or dry Fomentations of Oats, Millet, Anise, Cummin, Carrot-seed in a Bag. Also use Pessaries, as, Take *Hart's Marrow, Turpentine, Wax, Ambergreese*, each three drams; *Saffron* a dram, yelks of Eggs five, with Oyl of Lillies make Pessaries.

If the humors and wind is malignant, use Scorconera, Bezoar seeds, and roots of Angelica,

wood

ster of Zedoary, Treacle, Mithridate, and the like in Suffocation of the womb.

Chap. 4. *Of the Diseases of the Womb, that come from sweet scents and stinks.*

THere is a particular Symptom in the womb which breeds great admiration, that it delights in sweet scents, and is offended with stinks. And it is certain: for if Musk, Civit, or the like, be but put to the Nose of the woman that is subject to fits of the Mother, they grow sick; and if the same be put to their privities, and stinks to the Nose, the fit of the Mother ceaseth.

It is hard to give the reason of this, many wise Men have given their opinion: but they disagree among themselves, and satisfie me not, neither do I promise to satisfie others, But it is probable to me that the womb is not delighted with scents, as scents: for the privities have no smelling, and the sense of smelling doth not reach so far: but the quality by which it is well or ill, is occult, and not to be explained, and to be separated from the odours.

If any ask what the quality is, I answer, There are many qualities in Nature that are hid from our senses, and yet we cannot deny them, because we see their effects, as the quality in a Dogs Nose, we cannot apprehend but the Dog perceives it.

But how these qualities come to the womb, is by no other way but by the open way by the privities, by which Spirits get into the womb, and in the suffocation of the womb sweet things pro-

Quomodo uterus bene olentia recipiat.

fit,

fit, because they strengthen it by a peculiar
lity to disperse the venemous air, and draw
the spirits and humors. But if they be put to
Nose, the womb consents by the Sympathy of
organ of smelling, and the brain with it.

Quomodo bene olentia hystericis nocent.

This is by the Nerves and Arteries, for the
heart is presently refreshed with a sweet scent,
because it presently pierceth into it being spiri-
tual, and there is a great consent of the womb
with the brain and the smelling, as is seen by the
tryal of Barrenness, by a Fume from *Hippocra-
tes*.

3. *Aphor.* But we must observe that sweet scents are ac-
ceptable to all Wombs, and stinks are not, but
the same Symptomes are not in all Women from
them; for they who have a Womb of a good
constitution with no evil humors in it, endure
sweet things well, and delight in them, but they
who are unclean, hate sweet things, and often fall
into fits by them, because while the womb is de-
lighted with that sweet and hidden quality with
which it hath a peculiar Sympathy, the evil hu-
mors that lie in the Womb (especially if there
be any corruption from Seed) and the Seed also
are stirred, and when the Spirits flie up, they
take the bad humors with them, and send bad
vapors to the heart which cause suffocation, and
others Symptoms. But when the same scents are
put to the privities, the womb is refreshed with
them, and the Spirits are quiet, or move to the
scents. And so the humors (if there be any)
are still, or else move downward. But stinks on
the contrary, by reason of their Antipathy with
the Womb, voided by the Spirits, and so the
humors move downwards, and often there is an
abortion thereby.

What

…ſpoken of ſweet Scents, may be un-
…of all ſweet things, and this is our
…ment in a matter ſo difficult.

H THE

B

THE FOURTH BOOK.

THE SECOND SECTION.

Of the Symptoms in the Terms, and other Fluxes of the Womb.

Chap. 1. *Of the Flux of the Terms.*

BY Divine providence the blood which is voided every month, is kept in when there is a Child. For if it be its Nature, it is not ill, but only superfluous till they conceive; nor is it more an Excrement then Seed and Milk.

The terms commonly begin at fourteen, and then the hair appears on the privities, the breasts swell, and women begin to be lecherous, and the blood can no longer stay in the Veins, but breaks out at the Veins of the Womb.

some they begin at twelve, and they are but commonly and of shorter lives; they till fifty; and some till sixty, and then in some they begin at fourteen or eighteen. And in some they stop before fifty, according to the variety of Nature and Diet. Nature doth not send forth every day what is excreted, but stays till the plenty offends, and that only once in a month, otherwise it would be filthy and unpleasant and hinder Conception. Nor do they flow at one time in all exactly, but there are twenty two days or at most thirty between the purgings.

In some they last three days, which was usual in the time of *Hippocrates*. In some four or five, or more, as their Liver is greater, or their diet is higher or lower.

Hippocrates saith, they should bleed but a pint and half, or two pints; this is not alike in all, but differs in respect of age and diet.

As for the quality, it must not be too thick, nor too thin, but of a middle substance, without scent, of a red colour, yellower in cholerick persons; in melancholick, black; in flegmatick, whiter, and must flow without any great Symptoms.

The passages are the veins of the womb, being double from the double branch on both sides, the one Spermatick and Hypogastrick, that they may receive superfluities from all parts.

And from this Description of a natural Flux, we may gather what is preternatural.

Question, *whether can a woman conceive, that never had Terms?*

They are called by some Flowers, because

they go before Conception, as flowers do
fruit; but many have conceived that never
their flowers, being hotter by Nature, as
dam, that never had any Flowers; and
goes that use more exercise; but if these
no more blood then will nourish their body
are barren.

If any thing abound, that is not require
nourishment of the parts, and is so much
Nature cannot endure it in the body, the
draws it to it when it hath conceived, to nou
the child: of which hereafter.

*Question 2. Whether Menstruous blood
[illegible] in quantity, or bad in
quality?*

Writers disagree about this. Some say
bad in quantity and quality, and venomou
the effects, as making Ivory obscure, and
ing Looking-glasses, corrupting Wine, by
pot from the Body of a Woman that hath
Flowers.

Others say they offend only in plenty;
it were venomous, it would not be a whole
of the body, and if it could not from the child,
would Nature make Milk of it.

Therefore menstruous blood only offen
quantity, and not in any manifest or notor
ety. But it hath strange qualities when it
ed with bad humors, or is kept too long
Body to be corrupted, and cause great S
toms: but this is when it is mixed with bad
mors, or is out of its Vessels, and so corrup.

Section 2. *Of the Text of* Aristotle *7. de hist. Animalium, cap. 2. and how it is to be understood?*

Aristotle writes thus, Constantly every month 7. *De hist. ani. c. 2.* we have their Terms: but most in the third; as he should say, Few women have their courses every month, but many have them every third month. This is against *Galen*, and against experience. For it is certain, that among six hundred women, scarce one hath them every third month. Therefore this is either an errour in the Greek Text, or in the Translation, or great Men do often err, which is probable, and so did *Aristotle* in this of Physick: therefore it is in vain to defend their Errour.

Chap. 2. *Of the Terms flowing too soon.*

Ordinarily they begin at fourteen; but many have had them sooner. A child of eleven dayes old had a bloody humor flowing from the privities. Another of five years old had every month a moderate flux. *Fernel.* reports, that a Girl of eight years old had the terms: but are rare, and for the most part very lecherous, and short lived. *Hier. Saxonia vidit puellam sex. 6. part 3. c. 16.*

Chap. 3. *Of want and stopping of the Terms.*

Some Women have them not till eighteen or twenty. Some before, and then they stop for

for a time without, either giving suck, or
with child. Some have been without them
five of seven months, and then they came
This is an evil constitution, or suppression
which it ought to flow, from the fault
blood and stoppage of the passages.

The Causes. When Terms are wanting, either blood
ring, or stopt. It is wanting, either because
not made, or dispersed or turned to other
for nature being more sollicitous to preserve
individual person, then to propagate the species,
spends it in preserving of the person.

Blood is not made from divers causes: as
cold constitution of Liver, Heart, or a disea
which distempers the bowels. Or often bleed
from great Vessels, or from having many ulce
which take from the blood.

It is spent other wayes, as before ripe age, a
when women are with child, or give suck, or
hot Natures, and fat women, in whom it is turn
ed to fat. It is in vain to provoke Terms in
these.

They are either external evident causes
stopping of the Terms, as too great labou
troubles, fadvels, fear; but these last do not only
waste the blood, but cool and corrupt it, and cause
obstructions, as *Hippocrates* speaks of *Phaetis*
wife of *Pythias*.

1. Epid. sec. 3. in fine.

The proper causes are, the straitness of the
passage, or evil conformation of the parts through
which it should flow. Or the closing of the womb,
of which we spake, but I speak here of the
vessels.

The usual cause of obstructions, is thick slimy
humors, from the blood too thick, or mixed with
melancholy which comes with it to the veins of
the womb, and stops them. This

thick blood comes from a cold distem-
of the stomach, liver and spleen, from thick
gross food, and drinking cold water when the
rms flow. So thought *Galen* in his time of the
man women that drank Snow-water, and had
or no courses. *Lib. de venæ sec. adversus Erasistrat.*

Straightness is when the body of the womb is
ade thicker, either by Nature or other causes;
a cold and dry, or hot and dry distemper.

Thirdly, Straitness is from compression of the
vessels by a Scirrhus or hardness of the parts ad-
jacent, as the straight gut, or by the stone in the
bladder, and the womb displaced.

Fourthly, The flesh may grow together by a
membrane that grows to the vessels, or a scar af-
ter a wound. Or after a mischance, when the
veins annexed to the Secundine, grow so toge-
ther, that they cannot be opened: of which in
the first Question.

They are not the same in women and Virgins: *The Signs.*
for blood stopt in Virgins, goes to and fro, chan-
geth the colour, and brings Feavers, especially
the white Feaver or Green-sickness.

But in women it goes more to the womb, and
brings Symptomes, loathing, vomiting, and
Pica.

Galen hath other signs, as heaviness, a lazy *8. De loc.*
pain in the joyns, neck, and behind in the head, *aff. c. 5.*
that reacheth to the roots of the eyes, from the
spreading of the blood stopt through the whole
body. This lazines is chiefly in the thighs and
legs, by reason of the veins there consenting
with the womb. And are of a green complexion,
and hairy, with a beard, and shrill voice.

You may know women with child, from such
as want their Terms, only by proper signs. First

the women with child keep their colour: b
other are pale and ill-coloured; they are m
the other sad. 2. Their Symptoms daily g
milder; but in the other they daily grow w
3. You may feel the child move. 4. It is
ceived in a month.

You shall know from what causes the terms
stopt, thus: If the Liver be cold, there is no bl
made that is superfluous, and there are signs o
cold Liver, and you may know that blood is
sent to the Womb, when there is no heavi
pain, or tumor about the Womb, the Liver
Spleen are stopt.

The Prognostick. If it be from Flegm or Melancholy, which
often, there are signs of their abounding, as la
ness, paleness, seldom pulse, crude urin.

Hippoc. de morb. mulier. Gal. 6. de loc. aff. c. 5. Hippoc. 5. aphor. 23. *Hippocrates* saith, *That if the Terms stop, there
diseases in the Womb, Tumors, Imposthumes, ulcers
Barrenness, and diseases in the whole Body, Green-
ness, Leucophlegmacy, Dropsie, Vomiting of blo
Heart-ach, Cough.* And the longer they have bee
stopt, the harder they are to be opened. *If
blood stopt go out at the Nose, it is good.*

If it have great Symptoms, there is fear o
death.

You must not give Medicines to move the
terms, to extenuate lean persons, nor to such
want blood; and have a weak Liver: but they
must be fed high.

Cen. in 6. Ibid. 3. c. 20. First, see if blood abound, and then (after
Lenitive) open a Vein, and let that blood which
is in the Veins, be drawn to the Womb. *Gal.*
took three pints of blood at three times from
lean Woman, and cured her of an old stopping o
the Terms.

You must open the Ankle-veins, the first day
the

, the next the left, four or five daies be- time. Or you may cup and scarrifie the

nd bind the parts below, and rub them after Evacuation, opening of the Hæmorrhoids hurt, and so do Issues, because they draw the Womb.

Hiera picra half an ounce, or Pills de Tribus, Hiera simple, are good first.

Then prepare. As, Take *water of Mugwort, Calaminta, Maiden-hair, each three ounces; Syrup of the five Roots, and of Mugwort, each two ounces; make it for two Doses.* Or, Take *opening Roots half an ounce, Madder Burnet, each three ounces; Mugwort, Betony, Germander, Calaminta, each a handful; red Pease half a handful, flowers of Bugloss, Dill, each a pugil: boil and sweeten it with Sugar.*

For flegmatick Bodies, take the Decoction of Guaiacum, Sassaphras, Dittany for fifteen daies without sweating.

Then evacuate with Agarick, Mechoacan, Turbith, Scammony, Coloquintida, black Hellebore. As,

Take *Agarick two drams, infuse it in Mugwort-water two ounces, Oxymel an ounce, strain, and the Extract of Mechoacan a scruple.* Or, Take *opening Roots half an ounce, Mugwort, Betony, each two pugils, Senna half an ounce, Agarick two drams, Fennil and Anisseed, each a scruple; Galangal half a dram, Rosemary-flowers a pugil, infuse them in three ounces and half, add syrup of Senna an ounce and half, Cinnamon-water half a dram.*

Or if they drink Wine. Take *Turbith, Mechoacan, Agarick, each two drams; Senna an ounce and half, Maiden-hair, Balm, Rosemary, each*

two

two pugils, Cinnamon, Galangal, each a [illegible] hang them in mine, give six ounces with [illegible] ounce of Manna.

Or, Take Diacatholick with Rhubarb half [illegible] ounce, Mechoacan two drams, Agarick a dram, [illegible] rhodon, Cinnamon, each half a dram: Steel prepar'd a dram, with Raisons make an Electuary: Give as much as a walnut.

Or give Pills of Agarick fœtida, and so continue purging and preparing, if the matter be stubborn. Or, Take Agarick two drams, Mastich a dram, with Syrup of Mugwort, make Pills. Or, Take Aloes three drams, de Tribus one dram, with juyce of Savin make Pills.

If the stomach is foul, give a Vomit, lest it go into the veins.

Par. 1. sect. 2. ca. 2. Then give provokers of the Terms which are hot and thin, about the time they used to flow; they are three degrees in strength, and many sorts of Medicines are made of them

A Powder. Take Cinnamon a dram, Anise [illegible] scruple, Saffron half a scruple. Or, Take Troches of Mirrh, of Wall-flowers, each a scruple; Saffron five grains: Or, Take Castor, Penny-royal, each a scruple; with Wine or proper waters.

Physical Wine. Take Madder-roots an ounce, Orris half an ounce, Balm, Penny-royal, Mugwort, Rosemary, each a handful; Wall-flowers half a pugil, Cinnamon an ounce, Galangal half an ounce, with Wine, give four ounces.

Or, Take the Decoction of red Peas. Or, Take Smallage, Fennel-roots each half an ounce; Mugwort, Bettony, Penny-royal, Balm, each a handful; red Peas half an handful, Juniper-berries half an ounce, Wall-flowers a pugil, boil and sweeten it. Or, Take ten ounces of it with three ounces of Mugwort, for three doses.

...ition comprehends this: Take Fennel-seeds, ...ssels of the Oak, each three drams; Dittany ...Saffron a scruple, bruise, and keep them twenty ...hours in Wine, then boyl them; give four ounces ...three daies together.

Or make the Womans Aqua vitæ. Or, Take ...Balm, Betony, Penny-royal, Mugwort, Nep, Motherwort, Dittany, each four handfuls; wine thirty pints, distil them, add three handfuls of each herbs, and distil them again, and add Fennel-seed, Calamus, Cinamon, Cassia lignea, Cardamins, each half an ounce: distil them again.

Or give Syrup of Calamints, Mugwort. Or, Take water of Penny-royal, Savin, Calamints, each four ounces; Syrup of Mugwort four ounces, Cinnamon-water an ounce: give it at four times.

Roals. Take Extract of Savin a scruple, of Angelica half a scruple, of Elicampane six grains, Oyl of Cinamon five drops, of Cloves two drops, with Sugar dissolved in Balm-water. Or make an Electuary of Steel six ounces, Cassia lignea, Cinnamon, each two drams; Cloves a dram, Raisins two ounces, with Sugar dissolved in Mugwort-water.

Or, Take Troches of Myrrh a dram, Extract of Gentian and Savin, each a scruple; Castor half a scruple, make Pills: give two scruples, or give every third day Pills of Hiera.

Use outward Medicines, but provoke not sweat by them.

Take Althea and Lilly-roots, each two ounces; Birthwort an ounce; Mallows, Mercury, Mugwort, Savin, Motherwort, Calamint, Penny-royal, Marjoram, Rayes, each two handfuls; flowers of Chamomil, Lavender, Clote, each a handful; Fenugreek-seed an ounce, Juniper and Bayberries, each half a handful: boil them in water, foment with Spunges.

And

And then anoint with this; Take *Oyl of* an ounce, *of Lavender-suds stilled half a dram,* mints and *Gith-powder, each a dram; Storax* mitt a scruple.

To Virgins that must take no Pessaries, Fumes, with the head defended; they will the mouths of the vessels, and cut thick humo

As, Take *Mirrh, Bdellium, Storax, each a dr Benzoin two scruples, Gallia moschata, Ivet, each a scruple; with liquid Storax make Troches.*

Then use Clysters and Injections into Womb with Purgers. As, Take *Calamint, Pen royal, each a handful; Gith-seed, Turbith, each dram; Coloquintida half a dram, boyl it in* inject it into the Womb.

If it be hot after it, inject the Decoction Mallows with Milk or Barley-water. And cause the neck of the womb lies upon the gut, give Clysters. Take *Lily-roots an ounce, Valerian, each half an ounce; Mercury two handfuls Mugwort, Savin, each a handful; Chamomil, Wunder-flowers, each a pugil; Caraway, Gith-seed each a dram: boyl, add Hiera and Benedicta Laxative, each half an ounce, Oyl of Chair two drams, Electuary of Bayberries half an ounce.*

If she be no Virgin, put Mercury bruised in Bag for a Pessary, with Centuary-flowers. Garlick beaten with Oyl of Spike.

Begin still with the mildest, as Mugwort, Mercury, Penny-royal, Marjoram, Rue; and then add Mucilages and Juyces to loosen the womb let not Pessaries lie long, lest they cause a Fever.

If it be from a tumor, provoke not the Terms but look to the tumor.

Let diet be hot and attenuating, of good juyce,

...rsley, Savory, Rosemary, Cloves, Cinna-
... Little sleep and much exercise.

Question 1. *whether are the other Causes of stoppage of the Terms?*

Some say the blood going to other parts, is a cause; but it is rather contrary, and the suppression of terms is cause of that. For the Veins of the Womb are large enough to evacuate blood.

Others say, The strength of the womb is a cause which thickens the Vessels, that they receive blood. But the Womb is made to receive it when it abounds.

Others accuse the strength, which is to be decried: but when it is so strong, that it is too hot or too dry, and will not receive the blood, and that is a sign of weakness. But there must be strength in the whole body, to cast out superfluous blood, or there will be other mischiefs.

Question 2. *What Veins must be opened, when the Terms are stopt?*

Authors disagree in this, as *Aetius* and *Galen*, who always locate of the Ankle-veins; and most are of his mind, being it is rational. For a Vein opened in the Arm, doth rather revel from the Womb, then draw the blood to it. But in the Ankle, brings it to its place, and opens Obstructions, and doth both lessen and bring blood to the womb, and move that which is in the womb fixed. *Lib. de sang. miss. cap. 11, 18, 19.*

Open the Ankle therefore twice or thrice, rather then the Arm once. Therefore *Galen* commends *Hippocrates*, that he opened a Vein in the Ankle *Lib. de sang. miss. advers. ca-* *si.*

Ankle in the Servant of *Schimarg*, though a Plethory.

But in other diseases of the womb, as ... nation, dropping, or too many terms, it ... to open a vein in the Arm. The Saphœna ... ed by putting the foot in warm water, ... and after.

Question 3. *At what time must a Vein be ... against the stoppage of the Terms?*

Galen saith, it must then when Nature may ... helped, be the blood moved: that is, three ... four daies before the usual time of their com... as if she had been always in the full of the Moon, and they have been stopt some months. ... three or four daies before the full, to put Nature in mind of her duty, and to make the blood ... again.

Chap. 4. *Of Fewness of the Terms.*

IT is when they flow less then they use ... ought to flow.

The Causes. It is either from the blood, or in the expulsive Faculty in the passages. As if blood be little, ... terms are few and slow. If the retentive Faculty is weak, and the expulsive strong, they come ... due time, but in small quantity. If the ... are slow, the fault is in the quality of the blood being too thick. Also straitness of the passages may be a cause: for if they be not wide enough the blood cannot flow freely.

The Signs. The patient will tell the disease; but the cause of it is to be found in the Chapter aforegoing.

Terms from little blood is not dange- *The Progno-*
if they be stopt from thick blood, there *stick.*
Diseases; as Erysipelas, Scirrhus, or

the Chapter aforegoing for the Cure, and *The Cause*
e from thickness of blood, it is often cured
general purge for the whole Body.

Chap. 5. *Of Dropping of the Terms.*

is is a Flux, and lasts long, and there is
pain.

The blood flows not conveniently at the due
e and manner, and the privities are always
et, as when the urin drops.

Are from the blood and the passages of it, and *The causes.*
e retentive faculty; as when the blood is too
ick and sharp, which stir up Nature to let it
; and because it stretcheth the Membranes,
ere is pain. Also the weakness of the retentive
culty is a cause.

The women declare it: but if it be from thick *The Signs.*
lood and sharp, and straight passages, there is a
retching pain about the womb. If it be from
rudity of blood, and weakness of the retentive
culty, the blood flows without pain, and is not
much felt.

It is troublesom to women; and if it last long, *The Progno-*
ome to Ulcers and Inflammations. *stick.*

It is all in mending of the thick and sharp *The Cure.*
blood, and in opening the passages, which are
the two chief causes of it, of which we spake
at large.

If found be superfluous, loose it not, nor
open

open the Ankle-vein, but you draw it from the Womb, but take away the Cacochymy.

If it be from weakness of the retentive Faculty, strengthen the womb with Dryers and Astringents.

Chap. 6. *Of the overflowing of the Terms.*

IT is when it is too much or too long, and hurts any Woman, and brings diseases: but a certain proportion of bleeding is not to be defined, but too much is lost when the actions are hurt.

The Causes. Gal. 3. de symp. Caus. c. 2. & 5. aph. com. 57.

The immediate Cause is the opening of the Vessels, and the immediate Cause is the blood in quantity or quality offending, or by its force or disorderly motion.

Vessels are opened by Anastomisis, Diapedesis, Diæresis or ruption, or by Diarrosis or corrosion. Anastomosis is from a moist distemper of the Vessels, which looseneth the Orifices: or from external causes, as Baths, hot and moist: or use of Aloes.

The flux is seldom too great from a Diapedesis for it is but a sweating through. Ruption is from Plethory, when the terms have long been stopped, and then break out, and when the blood is hot by Air, Baths, &c. The outward causes are, blows, strokes, hard travel, great burthens lifted.

Erosion is from sharp blood or humor, or from Medicines that corode; as Pessaries long kept. For this great Flux is chiefly from the Veins in the bottom of the Womb.

The Signs. The Flux of Blood is too great, when the strength abateth, and Cachexy follows, with pain

swollen feet, and the blood that comes
the bottome of the Womb, is blacker and
d. That from the neck redder and thin-

he signs of the causes. If it be from much
d, there are signs of plethory, and it easily
d together. If the blood be sharp and cho-
it is putrified in the womb, you shall know
sh blood by its colour, and the signs of that
our abounding: and if you dip a clout in it,
dry it in the shade, you may see it. If the
be too moist, such causes went before. If
from breaking of Veins, they will tell you
violence. If it be from corrosion, it is little
flow, sometimes pure, sometimes serous.

It weakneth the whole Body, the Liver and *The Prognostick.*
wels, there is Swounding, the Whites, and
ness, and Dropsie sometimes. That which
h been long, is hard to be cured, and causeth
th, and in an old woman it is deadly.

If there be fulness, abate the blood, and keep *Indicati-*
it from flowing to the womb, revel it, repel, cool *ons.*
and astringe it, that it may not flow so fast, and
then amend the blood.

If it is from plenty of blood, open the Liver- *The Cure.*
ins in the right Arm; bleed little and often be-
cause it makes better revulsion, and weakens not,
open the Salvetella if there be weakness, and cup
the Back and Breast against the Liver, beneath *Gal. 5. aph. com. 30.*
the Paps, where are Veins from the womb: cup
not beneath, but in the Shoulders, or Back and
Arms with Scarification: but scarifie not under
the Breasts.

and rub the arms and shoulders, and temper
and thicken the sharp thin humors, with De-
coctions and water of Plantane, Purslane, Sor-

rel, Knox-grass, Shepheards-purse, Pomegranate-flowers, Syrup, and of dried Roses, Sorrel, Purslain, Conserve of Roses, Bole, sealed Earth.

If it be urgent, use Narcoticks, Syrup of Poppies, Treacle, Philonium, Laudanum.

If it still continue, it is fed with Choler, therefore purge it with Syrup of Roses, Manna, Rhubarb, Senna.

If it be fed with serous blood, help the Reins that do not their duty, and the Liver, and that with China.

You must not provoke urin, but use astringents.

As, Take *the juyce of Ass-dung, Syrup of Roses, each half an ounce; Plantane-water an ounce,* Glyster, and let her not know what it is.

Decoctions. Take *Comfrey-roots, Tormentil, each two drams, Purslane, Plantane, each a handful,* boyl them, *add to six ounces Syrup of Currans, Syrup of Myrtills, each six drams: give it at twice.*

Take *Syrup of Purslane, juyce of Nettles, each two ounces; Purslane-water four ounces, Troches of Bole, of sealed Earth, each a dram; Blood-stone half a dram: give two spoonfuls every day.*

A Water. Take *eight pints of water, with Starch, Barley-meal, and Rice, dried Roses a handful, juyce of Yarrow, Plantane, each half a pint, Comfrey-roots and all three ounces, Horsetail, Knot-grass, each half a handful, Pears and Pomegranate-flowers, all Sanders, each half an ounce, Mastich an ounce. Distil them, and give two ounces with half an ounce of Syrup of Roses or Plantane.*

Electuaries. *Conserve of Roses two ounces, Troches of burnt Ivory, sealed Earth, each a dram, Crocus Martis, Coral prepared, Mastich, each half a dram,*

...of Mirtles make an Electuary.

Powders. Take *Mastich*, red Coral prepared ...a dram; Pearl, Smaragds prepared, each a ...ple; Blood-stone half a scruple, Bole half a dram, ...e a powder.

Michael Pastbal cured many with this Powder. Take two Egg-shells, burnt Frankincense, Mastich, each half an ounce; Pearl, red Coral and Amber, each two drams; Blood-stone, Smaragds prepared, each half a scruple; Barley-flour two pugils, whites of four Eggs, with stilled water make Cakes. Give from half a dram to a dram in powder, with Trouter-broath in the morning. *Lib. de cu. rat. morb. cap. 55.*

Or give every day a dram of the powder of Mulberry-tree roots. Or, Take plump Turtle ...ren and pluck, wash it in Rose-water and red ...ine, put an ounce of Mastich in the belly of it, stick ...m and roast it, and baste it with Vinegar of Roses. Then put it into a glass close luted, to be dried ...n Oven; then beat all of it to powder. Give a spoonful with Plantane-water, or an astringent Decoction. Anoint the bottome of the Belly, Groins and Groyns, with the dropping of it. *Ex petrasa*

Or make Roules thus: Take Bole half a dram, Mastich, Coral a dram, Pearl prepared a scruple, Seed and Plantane-seed, each half a dram, Armeniacum rosatum, Tragacanth, each half a dram, with Sugar dissolved in Plantane-water, make Rules.

In the use of cold Astringents, take heed you stop not the Veins, and the heat be cooled. If these help not, use Narcoticks, as Troches of Bole Earths, and Amber with Opium, these astringe also.

Use no Pessaries, except the Veins in the neck of the Womb be open. As, Take Snake-weed,

Tormentil, each half an ounce; Pomegranate-flowers, Plantane-seed, each two drams; Comfrey half an ounce, Frankincense, Mastich, each a dram, Acacia, Sanguis Draconis, each two scruples; Bole, Gum, Starch, each a dram and half; with the white of an Egg and Gum tragacanth dissolved in Rose-water, make Pessaries with red Silk.

Womb-Clysters. Take *juyce of Tarrow, Solomons-seal, each two ounces; Mucilage of Gum Arabick made in Plantane-water two ounces, make a Clyster.*

A Fume. Take *Frankincense, Mastich, each two drams; Mirtles, Labdanum, each a dram; Roses, Pomegranate-flowers, each half a dram; with Gum tragacanth make Troches to be burnt.*

Ointments. Take *Oyl of Mirtles, Quinces, each two ounces; juyce of Plantane, Solomons-seal, Horse-tail, each an ounce; boil the juyces away, add Bole, Plantane-seed, Mirtle-berries, Citrus, each half a dram; with Wax make an Ointment.* Or use the Countesses Ointment to the Loins and Reins.

Cataplasms. Take *Quinces, Pearls boiled in red-Wine, add Bole, Mastich, Sanguis Draconis, Acacia, make a Cataplasm or a Cerot.* Or, Take *Bole, and Plantane-seed, Purslane-seed, Bole, Sanguis Draconis, each two drams; Frankincense, Mastich, Mirrh, each three drams; Turpentine an ounce, with juyce of Plantane and Tarrow and Wax, make a Cerot when the juyces are boiled away.*

Fomentations are better than Baths: for they make the humors flow more. Let them be after meat and cold. Or wash the Legs and Hips with cold water. Lay Epithems to the Liver, Ointments, Cerots or Plaisters.

If Choler offend, give Rhubarb and Confect of Roses to evacuate the Cacochymy.

If blood flow from a vein broken, use Coral, Sole, Mirtles, Comphry, Acacia, Hypocistis: or apply a Pultis of whites of Eggs, and astringent powders.

If it come from a vessel corroded, use stoppers and glutinaters that are slimy, as Dropwort-roots a dram, with a rear Egg.

Let the diet be as the Physick is. In a flux from plethory, eat little, and that of little nourishment, and in other cases give things to close the vessels. Sleep long, and use little Venery, little or no exercise. Anger hurts, and other passions.

Question. *Whether Frictions or Ligatures in the Legs may be made for Revulsion?*

Hippocrates and *Galen* are misconstrued in his 1. Book of Blood-letting, and they are not to be used in the flux of the Terms.

Chap. 7. *Of the Terms-flowing with pain and Symptoms.*

THe Symptoms are pain in the Loyns or Thighs, Head-ach, biting at the mouth of the Stomach, pain in the Belly and Loyns, fainting.

The Cause. They are as in suppression of Terms, but less vehement, and are in them that have not conceived. There is obstruction, thick and gross blood, that stretcheth the vessels, and the blood flows not orderly.

The Signs. A little before the Terms, there is head-ach, biting at the stomach, pain in the loyns, and bottom of the stomach, with beating at the heart,

and fainting. When the pain is from thick blood it comes forth in clodds, and the pain is worse than before. If it be from wind, it is sudden, slaies not in a place, and there is rumbling in the belly.

The Prognostick. Take heed it turn not to the stoppage of terms if it be neglected. It is greater in barren women and Virgins, then in those who have had children.

The Cure. Take away the cause; if they be thick humors, evacuate them after they are prepared: if sharp, temper them. These attenuate blood water of Grass-roots, Maidenhair, Decoctions of the opening Roots, Syrup of Maidenhair, of the five Roots, Treacle, and the like, in the stoppage of the Terms.

Against pain, use the Fomentations and Oyntments in the Chapter of pain of the Womb.

Chap. 8. *Of evil discoloured Terms.*

THis is called the Terms depraved by bad humors, and so they are voided.

The Causes. Blood is foul, either from evil diet, or evil humors, or stoppage of it. The humors are flegm, choler, or melancholy mixed with it, and then the Terms are either pale, blew, green or black and stinking, or white and flegmatick. They are so from a fault in the stomach. The pale and yellow are from too great heat in the Liver. The black are from the spleen disordered.

The Signs. That blood which is natural, is different from the bad in colour and substance: it is like that of a new slain sheep, nor thicker nor thinner, and the bad Terms come not seasonably, but sooner

or

ter, of which *Hippocrates*. You may know by the colour what humor predominates, and by the substance. The flegmatick and melancholy are long in coming, and the cholerick waterish Terms come quicker. *Lib. de morb. mulier.*

The more they differ from the natural state, the worse they are: black and stinking are worst. The mattery are worst of all. If these flow seven, eight or nine daies, she is cured: if they ulcerate the womb, she is barren. *The Prognostick.*

Hippocrates saith, they must be purged and prepared with proper things, as we shewed in the distempers of the womb. But take heed that you move not the Terms when you attenuate: for that will melt the serous humors, and fix them more in the vessels: use neither Vinegar nor sharp things. *The Cure. 5. Aphor. 36.*

After purging, consume the reliques by sweat; if choler be in fault, that must not be sweated out, discuss it with warm Baths and do so in melancholy. Use Pessaries, Fomentations and Fumes to the womb.

Give Treacle, Mithridate, or the Decoction of Angelica-roots, if cold humors are the cause.

Chap. 9. *Of Terms coming before their time.*

THese shew an ill constitution. And it is a depraved excretion of the Terms that comes for the time often: for sometimes they flow sooner, or twice in a month.

The immediate Cause is hurt of the retentive and expulsive faculty, so that the blood flows not at sooner or later, or oftner: the cause why they *The Causes.*

come sooner, is in the blood that stirs up the pulsive faculty in the whole body, or in the womb: sometimes all causes meet, the blood too much, or too sharp and hot; and if the retentive faculty in the womb be weak, and the expulsive strong and of quick sense, it is soone

A fall, stroke or passion are the evident Causes.

The Signs. They will relate it; and the signs of the cause are these: If it be from much blood, there are the signs of plethory; heat, thinness, and sharp humors are known by the distemper of the whole. The weakness of the retentive faculty, and loosness of the vessels is known from a lose and moist habit of body.

The Prognostick. It is not dangerous, but troublesome, and hinders conception.

The Cure. If they come too soon from hurt in the faculty provoked by too much plethory, Let blood, use a spare diet, and much exercise. If it be from sharp blood, temper it by good diet, and Medicines, as in the cholerick distemper of the womb.

Use Baths of Iron-water, that corrects the distempers of the bowels, then evacuate.

If it come from the retentive faculty, and loosness of the vessels, correct the cold and moist distemper with gentle astringents.

If it be from a stroke or fall, cure it as the vessels opened are cured, of which before.

Chap. 10. *Of the Terms that come after the usual time.*

WHen they stay longer then ordinary, and return without order at no [illegible] time:

ture: the causes are little and thick blood, straitness of the passages, weakness of the expulsive faculty, and dulness. Either of these causes may stop the Terms: but if all meet, the disease is worse.

For if blood be not bred in such a quantity, that may prick Nature forward to expel it, the purging of it is differed, till there be enough to stir up Nature to expel it. If thick humors are in the blood, the passage slope, and the faculty weak, the Terms must needs be disordered, and the purging of them differed longer.

The Signs. If it be from want of blood, she hath either lived poor in diet, or exercised too much, and she finds no inconvenience by the want of her Terms. If it be from gross slimy blood, there are signs of Cachochymy. The weakness of the faculty is known by the cold distemper of the womb.

The Prognostick. It is not so dangerous as stoppage of the terms, but it is bad enough in a plethorick or cacochymical body.

The Cure. If little blood be, use a fuller diet, and exercise not. If blood be gross and foul, make it thin, and cut it, and after Preparatives, let the humors mixed therewith, be evacuated. It is good to purge presently after the Terms, and to use Catamints, and to purge often.

Also four or five dayes before the Terms, scarifie the ankles, and hold the feet in warm water, rub the legs, apply Cupping-glasses without scarification to the inside of the thighs, and use Fumes and Pessaries.

Anoint the bottom of the belly with things to provoke the Terms. If there be a numness, use things against the Palsie.

Chap.

Chap. 11. *Of the Terms another way.*

SOmetimes they come out at the Nose, or vomited up, or flow out by the Hæmorrhoid veins. Hence *Hippocrates* saith, that a woman that vomits blood, is cured by having her Terms, or by a Bloody-flux. Sometimes they are passed forth. *Dodonæus* saies, That they come out at the eyes like tears sometimes. *Amatus Lusitanus* saies, they will come forth at the Teats of the breast, and at the navel, at the little finger, or ring finger every month, as *Mercatus* observed thrice.

1. *De morb. mul.* 5. *apho.* 32. *obser. medit. c.* 15. *Lib.* 1. *de affect. mul. c.* 7.

The Causes. Are stoppage of the Terms from straitness of the vessels in the womb, or evil conformation of the womb.

The Prognostick. It is more troublesome then dangerous, and hinders conception. It is best when they come out at the Nose: for it is a part that Nature uses to disburden her self by.

The Cure. First, Bring the blood to the womb again, and abate it. Open the ankle-vein three daies before she begins to bleed. Or cup the thighs, or rub them. Or use Baths, Fomentations, Oyntments, Womb-Clysters, Pessaries, and the like, mentioned in Suppression of the Terms.

Chap. 12. *Of the Whites.*

IT is a foul excretion from the womb, white, and sometimes blew, or green, or reddish, not at a set time, nor every month, but disorderly, longer or shorter. Before or after the Terms, and when they are stopt. Virgins seldom have this disease, and women with child have it sometimes.

It differs from the running of the reins; for it is leſs quantity, whiter and thicker, and at a greater diſtance. It differs from night pollution, which is only in ſleep with the imagination of Venery.

The immediate Cauſe is an excrementitious humor, flegm, choler or melancholy. Sometimes it is like wateriſh blood. It is gathered in the whole body, or in the ſtomach, liver or ſpleen. For they who have crudities in the ſtomach, are ſubject to this diſeaſe. Sometimes the womb alone is diſtempered after often miſchances, or when the womb is very cold and moiſt. *The Cauſes.*

This matter flows through the veins of the womb, or of the neck of it, which uſe to carry blood, and Nature abuſeth them to carry excrements, eſpecially if they are bred in the womb.

The remote cauſes are whatſoever doth breed bad humors; ſome have it after ſtrong purges, or long bathing.

Sometimes they are pale, ſometimes blew, red, wateriſh, and green: ſometimes ſlimy, or cold, or ſharp, or ſtinking. In young people it is reddiſh. *The Differences.*

The face is diſcoloured, the urin thick, there is loathing and heart-ach. If the humor be ſharp and corrupt, there is a Feaver. If it be flegmatick and much, the ligaments of the Womb are looſe and it falls out, thus *Hippocrates*, and there are, ſaith he, ſwelled eyes, evil colour, and ſhort breathing. *The Signs.* *Lib. de natur. muliebrium.*

If it be not bred in the womb, the humor is from a Cacochymy. If it be from a fault in another part, the ſigns of that will appear. If it come only from the Womb, there will be but little: If from the whole body, there will be more.

If

The Prognostick. It is often, long with little inconvenience, it must be looked to, lest it be worse: for it breaks ulcers, Cachexy, falling out of the Consumption, Fainting, Convulsions, when matter is sent to the brain or nerves. And worse the humor is, the greater is the disease.

The Cure. It must not be suddenly stopt, lest it go to noble parts.

First, see whether it be from the whole body or any part, or from the Womb it self. If from the whole body, which is often, make general evacuation, and turn the humors from the womb and keep a good diet, lest they come again.

I allow not bleeding in the arm, if the terms be stopt; for they cause a Cacochymy, which admits no bleeding. Moreover the mass of blood may be made foul by them, therefore find out whether it comes from Cacochymy or Plethory. And when it is most like to come from Cacochymy, bleed not.

Therefore if flegm abound, which is most usual, after general purging, consume the relicks with Guajacum and Sarsa, and a drying diet, and by provoking Urin, of which hereafter.

If sharp and cholerick humors abound, temper them with gentle astringents, as Succory, Endive, Sorrel, to prepare, purge with Rhubarb, Triphera Persica, aggregative Pills, and Pills of Rhubarb. If it be melancholy, do as in melancholy.

If it be water, cure it as *Galen* did the Wife of *Boethus c. 8. lib. de prognost. ad Posth.*

If it be in the stomach, liver, or the like, prevent it from increase, and because it is most about the stomach, give a Vomit, but not too strong. Then strengthen the stomach with

dry Medicines. If Choler abound, the Distemper is hot and then cool it.

If it come from the Womb, do as I shewed, from what cause soever it is. Baths are good to evacuate and divert, and strengthen, and take away a moist distemper, provided they are proper for the Constitution.

Use Dryers and Astringents. As, Take *Conserve of red Roses four ounces, of Succory two ounces, red Coral, Snakeweed, Tormentil-roots, Ivory, each two drams; with Syrup of Myrtles make an Electuary.*

Or, Take *red Coral, Bolt, sealed Earth, each an ounce; Pearl prepared, a scruple, Mastich half a dram, Cypress-roots two scruples, Mace half a scruple, with Sugar of Roses as much as all, make a powder.* Or, Take *Diarrhodon a dram, Sanders a scruple, Coriander two drams, Mastich, Coral, each a dram; with Sugar make Troches.*

But use not these Astringents, till the Body be purged, lest the waterish humors be stopt, and the Belly swell: but you may use hot Dryers safely, as Treacle, Mithridate, with Conserve of Roses and Wormwood.

As, Take *Conserve of Rosemary-flowers an ounce, Diacorus two drams, Diarrhodon, Aromaticum Rasis, each a dram; red Coral prepared a dram and half, Treacle two drams, with Syrup of Citron-pills, make an Electuary.*

And left the womb be hurt with evil humors, infect the Decoction of Barley, Honey of Roses and Whey, with Syrup of dried Roses. Or of Wormwood, Mints, Motherwort, red Roses, Alum. And then use a Fume of Frankincense, Labdanum, Mastich, Sanders, Nutmeg, red Roses.

Avoid

Avoid crude and moist things, and Fish and all sweet Meats, and Salt. Forbear Supper drink red Wine: sleep and wake moderately not upon the Back, lest the Loyns be heated, the humors sent to the Womb.

Question. *Whither are Diuretick's good in Whites?*

Diuretick's that provoke urin do also provoke terms; therefore the reliques of the humors would be carried by them to the womb, but they move the terms secondarily: but if the Body be well purged, first they will not make the Flux greater, but bring it out by urin.

Chap. 13. *Of a Gonorrhœa.*

THE running of the Reins may be in all women that are fit for a man; for it is the flux of natural Seed. It is in men and women from the French Pox: but when stinking humors do flow, it is not properly called a Gonorrhœa.

The Causes. The chief cause is the weakness of the retentive faculty, and the looseness and largeness of the Seed-vessels: the Causes of these are shewed in the Gonorrhœa of men.

The Signs. The Woman will declare it, and the greatness and the colour. For if it be white, and little, and thick, and at distance, it is a true Gonorrhœa.

The Prognostick. If it continue, it brings a Consumption, and Barrenness.

The Cure. The Cure of a Gonorrhœa and night pollution is *Pract.* 3. but I shall add this, if it come from plenty of Seed, The Buds of the Salix or Wil-

, is good with Wine. If it be from weakneſs of the retentive faculty, give *Caſter half a ſcruple*, and uſe Aſtringents to the Belly, Reins, and Knees; or a Bath *of Willow-leaves, Mirtles, Quinces, each two handfuls; Roſemary, red Roſes, each a handful; Cypreſs-nuts three ounces.* Let her ſit in up to the Navel. And apply Bags of the ſame to the Loyns, Kidnies, Priviries; and anoint after with Oyl of Maſtich and Mirtles.

Chap. 14. *Of ſtrange things voided by the Womb.*

THere is matter often voided by the Womb, of which before.

And ſometimes ſtones and gravel breed in the womb, as *Aetius* and *Peter Salius Diverſus* ſpeaks of a Nun, that after a pain that no Medicine could cure, voided a rough ſtone as big as a Ducks Egg, and then ſhe was at eaſe: but a foul Flux of the Womb followed, of which ſhe died. *Hippoc. 5. epid. text. 4. ſect. 4. c. 98.*

Worms.

Garcias-Lopius writes, that he ſaw a woman, that voided many Aſcarides of the Womb. *Lib. var. hiſt. c. 13.*

THE

THE FOURTH BOOK.

THE THIRD SECTION.

Of the Symptoms that befal all Virgins and Women in their Wombs, after they are ripe of Age.

Chap. 1. *Of Virginity.*

IT is the integrity of Womens Privities not violated by Man: but what are the signs of Virginity, is a Question. I think thus:

Question 1. *whether doth the* Hymen *which is the sign of Virginity, appear in all women?*

Some say there is no such thing, and if a Membrane be there, it is preternatural, and a dis-

e Organ, called the Closing of the Womb.
me famous Physitians and Anatomists say,
is a Hymen, which is the sign of Virginity.
they say, a Membrane wrinkled with Ca-
es like Mirtle-berries, like the bud of a Rose
blown: hence came the word [*Defloure.*]
think with the Ancients, that there is some-
in these parts that distinguisheth Virgins
Women, which is violated in the first Copu-
on: many say they have it, and we may be-
e them. For it is certain, that there is an alte-
on at first in Virgins, which causeth pain and
eeding, which is a sign of Virginity.

But what this is, it is not yet known manifestly:
e say, it is a nervous Membrane, with small
ins which bleed at the *first boat*. Some say,
ere are four Caruncles tied together with small
mbranes. Some have observed a fleshy Circle
out the Nymphæ with obscure little Veins,
which makes the Membrane not to be nervous
fleshy.

To be short. I suppose it to be certain, that
e part which receives the Yard, is not in them
t have used a man, as in Virgins, nor is it alike
all: and this hath caused the diversity of Opi-
on in Anatomists. Moreover this is not found
all Virgins, because some are very lustful, and
en it itcheth, they put in their finger, or some
er thing, and break the Membrane; sometimes
e Midwives break it.

Question 2. *whether do all Virgins at the first boat put Catamenia bleed?*

The *Africans* have a Custome to shut the Bride- *Ex Lami Africoth.*
and the Bride up in a Chamber, after they

were married, till they prepared the W
dinner. And an Old Woman stood at th
to receive a bloody sheet from the Bride
that she might shew it in triumph to
Guests, and that then they might feast w
And if there was no Blood to be seen, th
was to be sent home to her Friends wi
grace, and the Guests went sadly home
their Dinner.

Some say from Experience, that some
Virgins have lost their Maiden-heads wi
bleeding, and that it is a certain sign of Vi
when they bleed, and when they do not, th
not to be censured as unchast. I hold that
Virgins will bleed, but when they are in ye
reason of the long continuance of the Ter
parts are harder and longer, and if the ma
be small, there is no necessity of bleeding.
the Girle was wanton afore, and by long
sing, hath dilated the part, or broke it, the
blood after Copulation. Therefore *Dia*
the Law of *Moses* is taken for that which ha
often, and for the most part. And there can
more gathered from hence, but bleeding
uncertain sign of Virginity. The same
fold of the *Syrian* Custome.

Question 2. whether or no Straitness of the Privities is a sign of Virginity?

The Privities are straiter in some accor
age, habit of body, and other circumstanc
Virgins are straiter then Women that have
at it. But I deny that straitness is a certa
garment of Virginity. For after many act
Venery, it may be made so strait by altring

that Whores may be taken for Virgins, ...wed concerning a Wench that was mar- ...and to appear a Virgin, she used a Bath of ...Roots.

...tion 4. *Whether is Milk in the Breasts a sign ... Virginity left?*

...fy, That there can be no Milk in the ... till a woman hath conceived: and Vir- ...have neither the cause nor the end why milk ... And the terms stopt do rather corrupt ...n to milk. And though there be alwayes ...breasts a faculty to make milk; yet doth ... shew its power, but upon an object, and for ...

...fy, That Virgins may have Milk, and ... this saying of *Hippocrates*, *If any have Milk* ...*be neither with Child nor Breeding, their* ...*ers flow*. *Galen* is of the same opinion, and ... it be seldom: yet he saith it is possible. *Avic.* 3. 39. *Gal. in com. Lib.* 3. *aph.* 44. *c.* 4. *com.* *in aphor.* *Alexander Benedictus* and *Christopher de Vega lib.* 5. 39.

...shall not contradict *Hippocrates*, and Expe- ...: but there is a twofold milk. The one of ... the other of those that have brought ... or conceived. The first is made of blood, ... cannot get out at the womb, but goes to the ...; and this is nothing but a superfluous ...ment of the Breasts, that turns milk by ... faculty of the Breasts, without the company ... or conception. The other is only when ... is a child: of this Milk it is true what *Hip-* ...*pocrates* writes, *It is a certain sign of a Male, when* ...*childe women have no milk in their breasts*, *cit. loc. lib. de nat. mulierum.* ...rue milk in the Breasts is a sign of a live ... in the Womb.

These Misses differ in respect of the blood, diversity of the veins that bring it to the B and though both are white: yet that of V is thinnest nor is it so much, nor so sweet may breed in the Veins according to A from the superfluous nourishment of the B and if Virgins have it, they are not to be a unchast.

1. *De hist. ani. c.* 12.

Chap. 2. *Of the Green-sick or white Feaver.*

THis is in Virgins fit for a man: it is called Virgins Disease, and the white Feaver that there is always a Feaver: but because Face is like people in a Feaver. It is fined.

The Virgins Disease, is the changing of natural colour into a pale and green with ness, heaviness of body, loathing of meat, pa on of Heart, difficult breathing, sadness, swel the Feet, Eye-lids and Face, from depraved rishment.

The causes. The first Cause is stoppage of Terms: the is the gathering of bad humors. For when way to the womb is stopt, the blood retur the great Vessels and Bowels, and choaks heat, and stops the vessels, and spoils the of blood, and then there are crudities, whi ing brought to the habit of the body, ca united perfectly to the parts, and cause chexy, which is the way to a Dropsie and phlegmacy, and divers Symptoms. The of the obstructions of the Vessels of the W are crude humors, and flegmatick, slimy

...evil diet, and drinking of Vinegar, or eating ... Chalk, Ashes, Lime, Earth, Clay, and the ...

...here is a pale and green colour, the Face is ... and the Eye-brows in the morning after ... especially; the Ankles swell, and the whole ... is loose, and moist from much water: the ... are lazy, the Pulse is little and often, in the ... Temples and Back. The heart beats, the ... is short when they go up stairs, they loath ... Some have the Pica, or desire to eat absurd ... The terms are stopt, the Hypochondria ... swollen. Sometimes they vomit. If vapors ... to the Head, there is thirst and head-ach: and ... Melancholy be mixed, the animal actions are ... hurt. *The Signs.*

These are not all in all people: but most are ... most, and in some all.

It often turned to a Dropsie. Some after death ... had a Scirrhus, hard Liver. Some die sudden- ..., the Heart being oppressed. If the stomach be ... much afflicted, it is dangerous, and they loath ... much. If it come from the womb alone, it is ... easier cured. *The Progno- stick.*

It is best to begin in the Spring or Summer: ... a Clyster, open a Vein in the Ankle. *The Cure.*

Then heat the thick cold humor, and make it ...; and because it is too much to be purged at ... prepare and purge often, and mix carmina- ... and cutters with your purges.

When the humors are above the stomach and ...entery, it is good to vomit those that can ea- ... vomit, and to give Liver-Physick, or Spleen ... Womb-Physick, even as in Leucophlegmacy, ... the Chapter of Terms stopt. But in this Dis- ... always consider the Liver, Spleen and Me- ...

sentery, the obstructions of which are cure
things mentioned.

At first open the obstructions of these
with some few things that provoke terms,
after give more.

Thus: Take *opening Roots* an ounce, *M*
Eryngne, Orris, Elicampane, Citron-pils
Sarsa, each half an ounce; *Mugwort, Agri*
Germander, each a handful; *Savin* two p
Carthamus-seeds an ounce, *Senna* two ounces,
thoacus, Agarick, each half an ounce; *Stan*
flower two pugils, *Fennil, Aniseed, Galangal*,
two drams: boil them to a pint and half, sweet
and add *Cinnamon-water* three drams. Or
them all with *Sea-wormwood* half a handful,
nus Wormwood two pugils. Or, Take *Agari*
Pills of Rhubarb, each a dram; *Quercetan's Pil*
Tartar and of *Ammoniacum*, each half a dra
Spike a scruple, *Oyl of Cinnamon* three drops, *E*
tract of wormwood half a scruple, make *Pills*: g
a scruple an hour before meat. Or, Take jui
Mercury, clarified *Honey* or *Sugar*, each an ou
add *Gith-seed, Senna*, each two drams; *Mithri*
a dram, make a *Mass*; or give *Conserve of Marigo*
flowers.

Steel is an excellent Remedy after Prep
tives, with proper Drinks or Ingredients. An
the Vessels of the stomach are stopt, give a Vo
and then gross powder of Steel.

Hoc laudat Aegeatus. If the Mesentery be stopt; Take *Diarrho*
Diacurcuma, Agarick, each a dram; *Carthamu*
seed two drams, *red Dock-roots, Carrot-seed*, each
dram and half; *Cloves* a dram, *Steel prepared* tw
ounces, with clarified *Honey* make an *Electuary*: g
two or four drams. If she vomit, stop it not.

If the Liver be chiefly stopt, let the Steel b
fus

...powdered. And take of it half a pound, add ... ounces of Wine in a glaſs, ſet it in the em..., ſtir it, and let it boil twelve ſimmers, till ... ſee it froath, and grow a little thick; then ... the froath and all into another Veſſel. Do ... four times, and then let it be gently boiled, ... it be thick as Honey. Then, Take *Parſly, ...-ſtick, Diacurcuma, Diarrhodon, each a dram ... half; Cinnamon a dram, Steel prepared ſix ...ms, with Honey make an Electuary: give three ...ms, or five after exerciſe.*

If the Spleen be ſtopt; Take Steel prepared a ...ound, waſh it with Vinegar, then ſtrain it, and ... it on a Clout, and add powder of Cloves half ... ounce. Let them ſtand ſo a day and a night, ...en put them in a glaſſed Veſſel, and ten ounces of white Wine, Diarrhodon, Harts-tongue, Scina, and Caper-bark, then ſtir them, then ſet them in the Sun for a day, or in an Oven. Do this ten daies, till the Steel be melted in the Wine, and little or nothing at the bottom. Give two ounces of this in the morning after purging and exerciſe.

Or, Take *Steel prepared an ounce, Cinnamon, Aniſeeds, each two drams; Diamoſchu without muſk a dram, Sugar an ounce, make a powder give a dram: drink white wine and Mugwort-water after it.*

Steeled Wine. Take *Steel in powder three ounces, Cinnamon half an ounce, white wine three pints.* ...et them in a cloſe glaſs eight daies in the Sun, ...ir them every day. Give ſix or eight ounces ...our hours afore dinner, for fifteen or twenty ...ays, and walk after it.

...e firſt give a Steel-medicine to prepare. As, *Take Steel-filings four ounces, put it in an Iron Cru-*

cible or Ladle, then cast it into two pints of water boyled with Hops, Grass, Madder, Borage, or Spring-water: boyle it, and do so seven times. Then, Take so many ounces of new Steel, and cast it into water as before: strain it, and add Syrup of Violets, Borage, or Honey of Roses four ounces; give three ounces in the morning after exercise. Prepare thus three or four times, and then use stronger.

After Steel use *Scorzonera steept all night in wine, and give it in the morning.* This hath cured Obstructions in many.

Mercatus. Bezoar-stone, saith *Mercatus*, opens Obstructions, and in my Experience, and resists Venom: give five or seven grains.

Steel is best Spring and Fall, purge, and exercise before and after it, that it may be better dispersed. Use Preparatives, Purges, and strengthen often, and for a long time, and change the form, lest the Patient loath them.

If water spread about the body cool the body, and make it heavy. Use sweats, as Baths natural or artificial, of Mugwort, Calamints, Nep, Dane-wort, Sage, Bayes, Rosemary, Mercury, Ivy, Briony-roots, Orris, Elicampane.

After purging and opening Obstructions, all the Symptoms will vanish; if not, see for the Symptoms of the Womb.

The Diet. Let the Air be temperately hot. The Meat of good juyce, and easie digestion. Pot-herbs and green Fruits must be avoided, Fish, Milk, Lentils. Make Sauce with Sage and Cinnamon. Drink Wine. Let Bread be well leavened, with Fennel-seed. Drink no Water nor Broaths at first and in the declination of the disease; use Exercise and Venery. Let sleep be moderate.

Questus

Queſtion 1. *whether may the women in this Diſeaſe be allowed the abſurd things they long for?*

They are Virgins or Women with child that long for ſuch things, Virgins muſt not be allowed them, as Chalk, &c. For they will increaſe the diſeaſe.

Women with child muſt be pleaſed with fair words, to abſtain from them: but if the appetite will not be allayed, rather grant them, then ſuffer an abortion or mark upon the Child.

Queſtion 2. *Is Motion and Exerciſe good in the Green-ſickneſs?*

They are better then idleneſs which heaps up crudities, they raiſe the languiſhing heat in the bowels, and help the nouriſhment to be diſtributed: therefore they are to be uſed before the diſeaſe be great, and in the declination they diſcuſs the humors.

But uſe moderation, leſt you weaken the body, or choak them. Firſt therefore uſe Frictions, then watching, then more exerciſe after convenient purging.

Queſtion 3. *whether is Venery good for Maids in the Green-ſickneſs?*

It is probable, and agreeable to Reaſon and Experience, that Venery is good. *Hippocrates* bids them preſently marry: for if they conceive, they are cured. *John Langius* ſaith, This diſeaſe comes in the ripeneſs of age, or preſently after Venery. *Hippocr. lib. de morb. virgin. Lib. 1. ep. 2.*

Venery heats the womb, and the parts adjacent, opens and loosens the passages, so that the [illegible] may better flow to the womb.

But if there be a great Cacochymy, take [illegible] away before she be married, and then Venery may do more in Physick. But use it not in the vigor of the Disease, nor in weakness.

Question 4. *Whether is Blood-letting good in this Disease?*

A Cachexy beginning with coldness of the whole Body, seem to deny bleeding; and because the crude humors are in fault rather then blood. But *Hippocrates* adviseth bleeding at the first.

Lib. de morb. virg.

If it be a new disease, and comes from stop terms, and blood abound that is stopt, and not turned into another humour, you may boldly bleed, provided the strength permit, and the passages be open. But in an old disease when crude Flegm abounds, bleed not, for it will increase the Disease.

Chap. 3. *Of Symptomes from the Womb, and Mother-fits in general.*

IT is not to be expressed what miserable diseases Women are subject to: both Virgins and others from the womb, and its consent with other parts. For when terms or blood are stopt, there are great Symptoms; and while they putrifie, they get evil qualities, the Symptoms are grievous, and almost unexpressible.

One woman may have divers Symptoms from the

womb at the same time, when the seed and terms are mixed with other humors after they are corrupted, and there is more sometimes, and such noble substance as seed and terms being corrupted, are like poyson. *Gal. 6. de loc. aff. c. 3.*

The consent with other parts, is from likeness of parts, nearness, or connexion of Vessels. And because the womb is membranous, it hath a great consent with the Membranes and Nerves. Also the parts adjacent are easily infected. And thirdly, it hath consent with all the Body by Veins, Arteries and Nerves.

It consents with the Brain by the Nerves, and Membranes of the Back-marrow. It consents with the Heart by the Arteries; with the Liver by the Veins, which are great in the Womb, and therefore the blood and bad humors go back to the Liver. It consents with the stomach by Anastomosis in the Veins of the Mesentery, and by the Arteries through foul humors and vapors go from the womb to the Mesentery and Stomach.

It consents with the Spleen by the Arteries; therefore many Women that had not their terms enough in their youth, and have not blood, are after Hypochondriack, and a Physitian can scarce distinguish these diseases of the Womb and Spleen, nor cure them severally.

It consents with the Paps by Veins and Nerves, and the Heart, Diaphragma, Head, Brain, and all the Organs of sense and motion; with the Liver, Spleen, Stomach, Belly, Mesentery, Bladder, strait Gut, Back, Hips, Arms and Legs, and causeth Symptoms. As *Galen* saith the Mother and Hysterical passions in one name, but hath under it innumerable Symptoms. *Gal. de loc. aff. c. 3.*

Chap.

Chap. 4. Of Suffocation of the Womb.

IN this they seem to be strangled. And there are so many Symptoms at once, that it is impossible to define it by one. Sometimes there is only short breath; sometimes the animal actions are hurt, the whole Body is cold from a maligne vapor sent up from the Womb.

The Causes. The immediate Cause, is a vapour maligne and venomous, sent up by the Arteries, Veins and Nerves that hurt the actions of the parts it goes to. This vapor is like air or wind, thin and little, but very strong, to get presently through the whole Body. It chiefly ascends to the Gullet, and causeth choaking, as eating of Mushrooms, Hellebore, and other poysons. There is often short difficult breathing, with Heart-ach, Vomiting and Loathing. If the vapor go first to the heart, the motion of it ceaseth, and there is swounding, and she falls down. If it go to the Brain, the animal actions are hurt.

When seed and terms corrupt in the Womb, with other bad humors, they breed this evil vapor; because they are the best substance, and the beginning of generation, they are worst when corrupted, especially seed to hurt the whole Body.

Gal. cit. 1. Sometimes it is in Women with child, when they have not their after-purging: but evil humors are left, and corrupt in the Womb.

The chief cause of this humor, is in the trumpet of the womb and stones, the body of which is hollow and loose, the stones being in Bladders, and have hollowness full of water, which in hysterical

...al women is yellow and thicker then ordi- *Vesal. de*
...ry. This trumpet and the stones are often ta- *corp. human.*
...n from the womb it self, when they are swollen *Fabr. lib. 5.*
...h corrupt seed, and humors, and wind, and *c. 15.*
...h to the Navel: of which in the Chapter of
...ase of the Womb.

This disease is breeding sooner or longer, as the matter is more or less, sometimes corrupt humors lie still, and if they be stirred, they send a vapor to the whole body. Now in women subject to this disease, sweet scents to the Nose, or taken in, or anger, will move these humors and vapors.

They are according to the variety of the Symptoms and efficient cause, or venomous humors *The Difference.* or corrupt blood, especially seed, puts on another nature.

That Suffocation is at hand, it appears by lazi- *The Signs.*
ness, weakness of the Legs, paleness, sad countenance, and the motion of something like a Ball in the Belly, with noise like Frogs, Snakes, or Crows; by that some think it is devillish. There is also belching, Yawning, Yexing, short Wind, Heart-beating, Loathing, Dulness, Laughter at the coming of the fit, from the vapor getting into the Membrane of the Breast, that tickle them: some cry, some both laugh and cry.

These Symptoms increase when the fit comes, and the Jaws are closed, that she seems to be choaked, and sense and motion is gone or depraved. Some have Convulsions, some hear what is done about them, but cannot speak: the pulse is low, the whole body is cold, and the Eyes shut, as if they were dead.

When the fit declines, humors flow from the Privities, the Guts rumble, the Eyes open, the Cheeks

Cheeks grow red, and the body warm, the natural actions return, and the Patient sighs, comes to her self.

It is known to be from corrupt seed, when the terms are in order, and short breath, and loss of voice, Suffocation and Convulsions, and all Symptoms are then more vehement, and at the end of the fit there flows a humour like seed out of the privities. It is from the terms, if they be stopped or flow not orderly; and if there be a disease in the womb, it is neither from the seed nor the terms.

The Prognostick.

1. If there come Swounding, or a great Convulsion, or quenching of natural heat, it is deadly.

2. Suffocation from corrupt seed, is more dangerous then that which is from the terms mixt with melancholick humors.

3. The longer it lasts, and the worse the Symptoms, the more is the danger. It ceaseth in young Women when they begin to bear children.

4. The oftner the fit comes, the more you may fear the quenching of the natural heat by weakning of the Heart often; and if she foam at the mouth, she dies.

The Cure of the Fit.

In the fit you must discuss the malignant vapors that rise from the womb, and turn it from the principal parts, and you must evacuate the matter that breeds it, and prevent its return. Cry upon her loud, pluck the hairs of her privities and Ears, make strong Ligatures and Frictions, on the Legs, and Thighs, and Groyns: hold stinks to the Nose, as Partridge-feathers, burnt hairs, Leather, Horn, Castor, Asa-fœtida, Galbanum, Oyl

...ues. Rue, the warts on Horses legs dried, ... powder upon coals burnt, makes a Fume, ... if taken in the nose, suddenly raised them. ... ly sweet Scents to the Privities, as Civet, ... Gallia and Aliptа moschata, or powder of ...

... Take *Storax calamita, Benzoin, each a dram*; ... *moschata half a scruple, make Troches with* ... *tragath*, and let the Fume be taken into the Womb by a Fennel.

A Liniment. Take *Storax, Benzoin, each a dram; Gallia moschata half a scruple, Civet four grains, liquid Storax half a scruple, with Cotton put it into the womb.*

Clysters to discuss wind, draw down the matter. Take *the Carminative Decoction a pint, Electuary of Hiera six drams, Benedicta laxativa an ounce, Oyl of Rue and Bayberries, each a dram.* Use Womb-clysters and Pessaries to women that have known man. Take *Electuary of Hiera and Diapenidion, each two drams; Turpentine half an ounce, Honey of Mercury an ounce, Castor half a dram, with Wool make a Pessary.*

Oyl of Tin applied to the Navel, doth remove ... it.

Or Rue, Castor, and sneezing Powders. As ... *white Hellebore half a scruple, long Pepper and Ginger, each half a dram*: or put Oyl of Amber into ... Nose and Ears.

Apply to the Womb this: Take *Oyl of Rue, ... each two ounces; Cummin-seed, Castor dissolved in Vinegar, each two drams; with Wax make a Liniment.* Or use a Plaister of Galbanum, Castor, and Asa-foetida.

A Compound distilled Water. Take *Zedoary, ... Seeds, Lovage-roots, each two ounces; Myrrh, Castor,*

Castor, each half an ounce; Piony-roots four
Misseto of the Oak gathered in the wain of
three ounces, and water of Motherwort four
half, Spirit of Wine a pint and half, steep
dales, distil and give a spoonful with Tile-
Mugwort-water, or Oyl of Amber some drop
Take *Castor, Assa-fœtida, each a scruple; Pep*
a scruple, with syrup of Mugwort, make Pills, gi

The Cure out of the Fit.

First, prevent the seed from corrupting in the womb; and if it be corrupt, evacuate it pro- with Womb-Clysters and Pessaries; then di the reliques, and strengthen the womb. Be give a general Purge that is gentle often, and things that prevent the breeding of Seed.

Strengthen with Plaisters and Oyntments the Region of the Womb. As, Take *liquid* *rax two drams, Axons, Agnus castus seeds, Ag* *each half a dram; Alipta moschata a scruple,* *Nard, Liliti, and white wax, make an Oyntme.* Take *seeds of Agnus castus a dram, all Sanders,* *half a dram; white Rose-powder a dram, Tala* *a scruple, Amber two scruples, Alipta moscha* *an ounce, with Turpentine, Labdanum and* *make a Plaister.* If she be a Virgin, let her be ried.

If it be from Terms stopt, see in the Ch of that.

This disease is neither from seed, nor humors, if they be not corrupted after cular manner. If it be from the womb d pered, give the Infusion of an ounce of Brion in white Wine once in a week for a year, time: or this Hysterical Water.

Lovage-roots, Parsley, Asarabacca, Zedoa-
ry, Saffron, of the Oak, Gathered, the
of the Mean Five ounces, Mints, Balm, Cala-
mint, each a handful; Carrot, Anise-
, each half an ounce; distill them in White
and water of Motherwort after the Balm, &c.
Or, Take Briony, Valerian, Spignel, Au-
gent, each half an ounce; Balm, Calamint,
ryall, Betony, each half a handful; Sage, thin
ves, add Syrup of Mugwort an ounce: give it

Dr. 6. de
lo. of. c. 5.

of Iron one grain, with two grains of
ven in White some weeks, is excellent.
Take Cummin-seed, Wild Parsley-seed, each
Aloes a dram in Powder. Or, Take Fenel-
two drams, Cummin-seed, Parsley-seed, each
Anise half a dram, Cloves two scruples,
a scruple, make a powder.
Take Castor a scruple, Assa-fœtida half
Myrrh, Galbanum, Sagapenum, each a
with Honey of Mercury make Pills, each
scruple or a scruple more. Or, Take Treacle
Triacle or Cinnamon to the quantity of
, thus: Take of Treacle half an ounce,
Saffron half a dram, Oil of Amber two
, each two drams, with Pearls of
. Or make Ointments of the same.

Dr. 6. de
lo. of. c. 5.

[illegible] Warm Water half a pint
[illegible] of the Head proceeds
[illegible] say it is a cold distemper in quality chiefly
they say right, but coldness is not the chief
cause. Others say it is respiration hurt by
ge, or Convulsion. But it cannot be defined

by one Symptom. For sometimes the
actions are hurt, and there is a Vertigo, De
Convulsion and Lesse and motion are gone.

Nor is it strange, that so small a vapor
bring such Symptoms, for it hath an oc
Gal. 6. de loc. aff. c. 5. ment in it which is strong, for it goes into
and to many parts.

Question 2. What is the true Cause of
the Malady?

I say it is the malignant vapors, that
from the womb; for it doth not work by
specifick quality, but by a venom which Ga
is like that of a Tortoise, or Phalanx, o
pion, which are little in bulk, but do grea
chief being enemies to the vital Spirits and
by which there is a coldness all over, and
breach from the actions of the heart hurt.
4. De loc. aff. c. 5. when the heart is hurt, or the vital Spirits
suffocated or corrupted, there are no goo
mal Spirits bred, and they not flowing
nerves and muscles, hinder the motion
breast. Also this malignant vapor is an enem
the animal Spirits, and makes doting and
vulsions when it gets to the brain.

The Cause of these vapors are corrup
and terra, for while they are in their proper
selves, they change not their nature. And the
is not always pure, but mixed with evil hu
and the seed vessels are sometimes swollen
distempered. Moreover the corruption
the womb in a peculiar manner: for as
with. The place from whence comes life,
the breeder of the most deadly poison.

It is good to give wine in a fit of the Mother.

Hippocrates and *Asclepiades* quarrel about this. The first allows Wine, because they are weak, nothing sooner refresheth. But *Asclepiades* for and forbids flesh, for they increase Seed Blood. But in the time of the fit, Wine is proper, and doth not speak of the fit, but of the diet of the fit, when it comes from plenty of seed and blood; nor will a little Wine in the time of the fit get presently to the Womb. 1. *De nat. mulierum.*

Chap. 5. *Of the Frenzie of the Womb.*

It is a great and foul Symptom of the Womb, both in Virgins and Widdows, and such as have known man. These are mad for Lust, and love men, and lie down to them, and it differs from Satyrity, because in that there is no Delirium, it is an immoderate desire of Venery, this makes women almost mad, or a Delirium from immoderate desire of Venery: it is without a fever, and with heat, and tends to madness. There are degrees in it, for modest women have it, but will not for shame declare it, and die of Consumptions. Others will not conceal it, but speak their thoughts bawdily, and follow men, and sollicite them shamelesly, as *Hippocrates* writes in his Book of Virgins Diseases.

The Causes.

The immediate Cause is plenty of hot and sharp

sharp Seed against Nature, but next unc
which is natural; it is a little biting, fu
and forcing Nature to let it out by lechery.
brain is only hurt by consent, and the
actions by an external error, or too vehe
sect. The part first affected, is the womb
Nymphæ, which grows hot, and swells.
Nymphæ are not properly the seat of
but the Clitoris, which was called by the
name anciently.

The heat and sharpness of Seed, is from
heat of the womb that breeds it, from hot
in the womb and hot blood.

The outward Causes, are hot meats
strong wine, and the like, that heat the pr
idleness, pleasure, and dancing, and read
bawdy Histories.

The Signs. They find their lust to boyl at first, and
shame will not declare it: they are sad
lent, and their eyes turn to and fro with lust
if any speak of Venery, they blush, and the
changeth, when the brain consenteth, reas
perverted, and modesty is overcome, then
prate, are lustful, and angry; sometimes
or laugh without a cause: they follow men,
sollicite them for copulation. Some will lie
any one they meet.

The Prognostick. It is a sordid disease, curable at first;
neglected, it turns to madness.

The Cure. Let Virgins that have it, before reason
verted, be in company with chast Maidens,
married. And be let blood to abate heat
and sharpness of Seed very often, there is
ter remedy.

Then temper and evacuate the humors, if
be adust, and there be madness, use fir

have a Bath of Lettice, Willow, Water-
Vine-leaves, Purſlane, Venus-navel, red
Violets, Water-lillies. Let her ſit twice
in it, and not ſweat.
take away the ſharpneſs of the Seed, uſe
, Violets, Water-lillies, and things that
ſeed by a ſecret quality, as Agnus caſtus
Leaves and Flowers of Camphire here-

℞. Take *leaves of water-lillies, Agnus Caſtus*,
each three handfuls; *Lettice, Purſlane,*
-navel, each a handful; *Lettice, Poppy-ſeed,*
four great cold ſeeds, each half an ounce; *Dill-*
two drams, water-lillies a bundful, Violets half
handful, beat them with juice of *Lemons*, diſtil
after twenty four hours, add to every pint a
of *Camphire*, give an ounce. Or, Take *Agnus*
leaves, Rue, Willow, each two handfuls; *Mints,*
Dill, each a handful and half; *Water-lillies*
handful, Agnus caſtus ſeeds, Hemp, Coriander,
ſeed, each half an ounce: beat them, and diſtil
with water, add a pint of juice of *Lemons*, recti-
it to half.

An Emulſion. Take *Lettice, and white Poppy-*
, and the *four great cold Seeds*, each half an
, *water of Lettice, water-lillies, Willow*, each
ounces; *Syrup of Violets* two ounces; *Magiſtery*
coral a dram.

An Electuary. Take *Conſerve of water-lillies,*
Violets, of Agnus caſtus tops, each an ounce; *of Roſes*
two ounces, red Coral, Smaragds, each a dram;
Hearts and Lettice candied, each an ounce; with
of Violets and water-lillies, make an Electuary.

make Baths of the ſame. As, Take *tops*
Agnus caſtus, Lettice, Rue, water-lillies, Dill-tops,
Violets, anoint with *Oyl of Lillies, unguent of*

Roses, with Camphire after that. Or lay a
of Mercury and Marsh-lentils to the
Loins. Lay a Plate of Lead to the Back,
a Pessary of Juyce of Plantane,
Gourds.

These that work by an occult quality,
test for Nuns that must not marry:
thus will marry must forbear them, becau
cause Barrenness.

Let diet be thin, and of little nourishm
Eggs, Beef is good, and fresh Fish. Also
Parsnips, Succory. Sleep little, think not o
py, labour, and avoid idleness.

Question. *whether is Camphire cold or*
doth it quench Venery?

It is hot, because it burns flames, is thin
teeth, is sharp and bitter. But it hath cold
as curing of Burns and Inflammations,
Head-aches: but this is from the likeness
substance, because it draws hot vapors to
discusseth, as Linseed-Oyl that cures burns.
hath it a double substance cold and hot, that
be separated.

Exercit. *Scaliger* denies it by Experience, to
104. *sect.* 8. Venery: but if it be taken often, it doth
tried it but once.

Chap. 6. *Of the Melancho*
Virgins and Widows.

IT is a Delirium with sadness, trouble and
ping, sometimes laughing, without a F

from others by the efficacy only of the cause: for it hath divers pains besides especially on the left side, near the heart: this is by occasion of a distemper.

The cause is a melancholick vapor from melancholick blood in the vessels near the heart, as the animal Spirits, hurts the fancy, the reason. For melancholick blood abounds in the vessels of the womb, comes back to the Arteries about the Heart by the Arteries of the womb, and infects both vital and animal Spirits, and causeth trouble of heart and imagination, while this blood is quiet in the Arteries there is no vapor that riseth: but when it is moved or stirred up by any cause, the Arteries near the Back and Spleen beat more then ordinary, and the vapors arise and trouble the heart. The cause:

The Signs.

They are sad and full of thoughts, and trouble at the Heart, and cannot express their grief; all things are tedious to them: they weep and sigh without a cause: they sleep little, and are full of trouble and fear: they have a pain on the head, and sometimes the left Breast: their urine is dry. All which are the effects of a melancholick vapor, and when that is discussed, all these cease. If it be old, it turns to Madness, and then they are full of fancies, chear fearless, and think they have no sin.

The Prognostick.

At first it is easier cured: but if it last long, and they resist not imagination, and will not remove with her Gossips, it is dangerous. They fall into despair and desire death, or hang themselves or drown themselves, if the humours are changed, it turns to madness.

The Cure.

If you have a great plenty of blood made, and if blood be hot, open a vein often in the

arms, if the tetters be not stopt. If they [illegible] in the Ankles some days before they [illegible]

Let her be merry, and prepare and [illegible] melancholy things: Take *Borage* and *Balm* [illegible] three ounces; *Syrup of the Juyce of Borage* [illegible] *Violets*, each an ounce an half. Mix them [illegible] Doses, repeat them sometimes. Then [illegible] melancholy. As, Take *Stoma six drams*, [illegible] *dram and half*, *Borage-flowers and Violets* [illegible] *pugil*, *Citron-pills two drams*, *infuse them* [illegible] *milk-warm for six hours*, *strain them*, *add* [illegible] *Violets an ounce*. Or, Take *Scorzonera-roots*, *Borage an ounce*, *Balm a handful*, *S* [illegible] *ounces*, *Agarick half an ounce*, *Citron-pills* [illegible] *Zedoary two drams*, *Cordial-flowers a hand* [illegible] *half a pint of the juyce of sweet-scented Apples* [illegible] *of Borage and Buglos*, *steep them two days* [illegible] *strain them*, *add Sugar and half an ounce of* [illegible] *mon*, *make a Syrup*: *give two or three ounces*.

Also give Cordials, Confection of Hya [illegible] Species Exhilerants, and Confection Alk [illegible] to such as can bear it. Cure it as Melan [illegible] only the matter comes from the womb but [illegible] still regard that it dry not the body too much [illegible] but use a moistning Diet.

The Prognostick.

Chap. 7. *Of an Epilepsie from the Womb.*

THis Falling-sickness is worse then from [illegible] causes, because there are greatest Symp [illegible] for that malignant vapor doth not only [illegible] the Nerves, but the Veins and Arteries.

The same malignant vapor that causeth [illegible] causeth this; for when it ascends [illegible]

and Arteries, it begets other diseases: but
it goes to the Nerves, or to the fountain of
it causeth the Epilepsie. In some the whole
hath a Convulsion; in others some part
as the Eyes, Head, Tongue, Hand or Leg,
the outward Senses are diversly taken. Some
see, some hear not, some see and cannot speak:
some doze, and think they see strange things,
cry out, and know not why. All lose the
use of Feeling.

If the vapor be not very maligmant, they re-
turn to their work after the fit, as if they had not
been ill.

It is known by what hath been said: for here
is not only a Convulsion, as in other Epilepsies:
but divers Symptoms, as in Suffocation of the
Womb. They seldom foam at the mouth, because
the Brain is not so shaken as to cause foaming:
nor is the vapor so fixed in the roots of the
Nerves, but they often do heat.

It is grievous, and hath grievous Symptoms:
but it is not so bad as a true Epilepsie. And if you
use proper Medicines, it never returns.

The Cure of the Fit.

Use things as in Suffocation of the Womb or
the fits; as Rue and Castor are good against

After the fit, you must cure it as the Mo-
ther, using things that respect the womb and the
Head. As, Take Bay-roots; Sitrewarte, Mistletoe
of the Oak, each half an ounce; Pulpody of the Oak
an ounce, Rue, Penny-royal, Calamint, each a hand-
full; Sorrel, Piony, Agnus castus seeds, each three
drams; Carthamus-seeds bruised half an ounce, flow-
ers of Rosemary, Sage, Stechas, Betony, each two
handfuls;

Bugill: boil them to a pint and half, strain the juyce of Betony, Tarrow, Mercury, Mugwort, five ounces, Agarick, Epithimum, each half an Rhubarb, Cloves, each two drams; Anise, fied, each three drams; boil, strain with Sugar half an ounce of Cinnamon, make a Syrup, ounces.

And these Pills twice in a week, a scruple dram an hour afore Supper. Take Pion- stone, each half an ounce; Mugwort, Betony, Tarrow each half a handful: boil them, clarify Decoction, and juyce of Mercury an ounce, Aloes ounce and half. Let it settle, pour off the clear, Rhubarb powdred with Cinnamon-water two dram, Agarick half an ounce, Mastich, Epithymick, pow- each half a dram; with Syrup of Mugwort Pills.

To strengthen the Head and the Womb, to mend its Distemper. Take Faculæ of Pion dram, of Betony, Amber, Musse of the Oak, half a dram; Bezoar-stone, Mans-skull, each a ple: make a powder, give half a dram with Sorre- ra or Pile-flower-water, or with Sugar make

An Electuary. Take Conserve of Balm, Vi flowers, Rosemary, Lily-convals, Scorzonera- candied, each an ounce; Diamoschu dulce a powder of Agnus castus seeds and Pion- two drams; with Syrup of Strachas.

Chap. 8. *Of pain of the Head from the Womb.*

MAny pains come from the Womb; but chiefest and greatest are in the Head, over, or on one side, or in the Eyes.

Many

ours ascends to the Membranes of the Head The Causes.
the Veins and Arteries from the Womb. It is
ror or humor from blood and humors; some-
s bad blood that is thin, goes from the womb-
s to the great Vessels, and gets to the Head,
to the Membranes there, and causeth a
ting ulcerated, or pricking, or beating pain,
n it is carried through the Arteries being
of blood.

They think their Head will be torn, and the The Signs.
membranes, and it is behind in the Head, or
when the terms flow, or are distracted, from
munion with the womb. If it be from a vapor,
there is no heaviness, and it ceaseth presently. If
from a humor, there is heaviness.

These pains are great and cause watching. The Progno-
stick.
We have spoken of the Head-ach: but here it The Cure.
is from the Womb, therefore consider what hu-
mors offend in the womb, and let them be pur-
ged, and the distemper of the womb amended, as
we shewed in the Distemper of the Womb.

There is also a pain in the Loins, because bad
humors go from the veins of the womb and Ar-
teries to the great Vessels, and so are sent by the
Cavities-veins into the M[illegible] and stretch
[illegible] must have

[illegible]. In what part of the Head is the pain that comes by consent from the womb?

It is in the Crown before and behind: but chie-
fly behind, by reason of the joyning of the back
with the womb: for the womb is nervous, and
communion with the Membranes of the brain by the
Membranes of the Marrow of the back, and by
Nerves suffer with Nerves, either by communica-
tion

tion of nature or pain, and because the ... of the Nerves is in the hinder part of the ... women are more pained there then men ... of the Womb.

Chap. 9. Of the Diseases of the Heart, and beating of the Arteries in the Back and Sides from the Womb.

THe Heart beats, and the Arteries also, ... we shewed in the Green-sickness, and ... by evil vapors sent by the Arteries to the ... from the womb, that arise from the terus ... evil humors gathered in the womb: and this ... known by other Signs and Symptoms of the ... stempered Womb.

The Cure. To discuss the malignant Vapors from ... Heart, give Cordials, as in Chap. 3. Of Palpitation of the Heart; as Aqua vitæ, Cinnamon-water, and Epithems, Bags and Liniments.

The Arteries also beat with the Heart, as in Widows on the left Hypochondrion and Back where there is a great Artery, and the Artery ... beats in the ... of the great Artery ... they who ... lesser spl... fore the beating is more in the back then ... Hypochondrion: but both pulsations come ... the same cause.

The Cause. The Inflammation of the Arteries is the cause of this beating, when evil humors are sent from the womb into the great branches of the Artery, and there beat, the Heart being over hot. Sometimes the motion of this Artery is all the ...

and from a hot humor; the hot humors go
to the heart, and cause a fever: but because there
is no putrefaction, it vanisheth presently. If
any of the humors go to the brain by the ar-
teries, there is madness. Some seek the cause in
the veins, and say that the arteries suffer from
blood too hot in them.

The Signs.

You may feel it with your hand laid upon the
Hypochondrion, and there are signs of a disturn-
ed womb, and melancholy from the womb, if
it not continue in the arteries, and go to the whole
body, it consumeth it.

The Prognostick.

It is seemingly a small disease, but it is not
without danger, because it comes from a bad
cause, that weakens the bowels.

The Cure.

It is cured as melancholy from the womb, and
stopping of the terms, and as Hypochondriack
melancholy from the womb which follows.

Chap. 10. *Of the Diseases of the Spleen, and the Hypochondriack Disease from the Womb.*

SOmetimes the Spleen and the Hypochondria
suffer from the womb, so that you may double
your affects in it.

The Cause.

From the womb by the arteries, the womb
hath one from the preparing arteries, ano-
ther from the Hypogastrick artery. That from
the Hypogastrick goes almost to all parts of the
Abdomen, and most branches of the spleen: there-
fore when bad blood is bred in the womb, and
gets out of the arteries upward to the Hypoga-
strick artery, it gets easily from thence to the
Hypochondrick artery & to the spleen, and the parts ad-
jacent

jacent in the abdomen; and the ſooner, ...
Nature uſeth to ſend bad humors to ... parts. Theſe humors are gathered by ſuppr... of Terms, which though they ſeem to be ... the veins, yet they get to the arteries by ... Anaſtomoſis. Therefore thoſe women that ... hot blood, and their terms flowed not ord... their youth, are ſplenitick and Hypochondr... in their age.

The Signs. It is known by a pain in the left ſide and ... to the throat, there is ſhort breath, often ... ing, the belly is bound: they are ſad and ſolit... When thin blood grows hot, there is inflam... on over all the body, and chiefly the face ... ſuddenly vaniſheth, and there are other ſy... Hypochondriacks. Theſe cannot endure ... ſcents to their noſe.

The Prognoſtick. If it be not ſpeedily cured, it turns to wo... diſeaſes, as the Schirrhus of the ſpleen.

The Cure. The blood is commonly too hot, there... open a vein, eſpecially when it is from the ... ſtopt. You may alſo open the Hæmorrh... and then purge gently and often with Pil... Tartar by *Quercetan*, of Ammoniacum of A... lochia or Birthwort by *Ferrel*; or give Steel ... things as in the Hypochondriack diſeaſes, ... parts, and in the Chapter of Terms ſtopt. ... Melancholy from the Womb.

Chap. 11. *Of the Distemper of the Liver from the Womb, and of a Beard growing by consent from the Womb.*

The Womb hath many and great veins more than other parts. If then there be too much blood in them, it easily goes back to the hollow vein, and chokes the heat of the Liver, and so the blood is distempered according to the humor. If it be crude and flegmatick blood, which sent from the body, causeth a Cachexy; and what diseases come by the Liver, are by consent from the Womb, as in stoppage of the Terms and Greensickness.

Aëtius speaks of a womans Beard in *Phasiana* the Wife of *Pythius*, for hairs have their beginning and growth from the reliques of the nourishment of the noble parts, that is from the excrementitious part of the blood. And if terms be scanty, and ichorous humors that use to be evacuated with them, are sent over the body, they cause Pustules and Symptoms, and among the rest the body of a woman is made hairy, and that the Beard, which is rare

6 *Epid.* *sect.* 8. 45.

Chap. 12. *Of the Diseases of the Stomach that come from the Womb.*

Sometimes from consent with the womb, the appetite is lost, diminished, increased, or depraved,

prawed, or there is Hickets, or vomiting, ing, pain or heart-ach.

The Causes. This is when malignant vapors, the sup large, rise from the arteries of the womb, to the cullick artery, and through the ly strick. And if they are hot, they cause thirst cold, they hurt concoction, and many times c strong symptoms from their maligaity and c qualities, whose causes are not known. Hence that women desire absurd things, as these va get into divers parts of the stomach.

The Signs. You may know when the stomach is af by consent from the womb, because the sy cords abate and return again, when the va comes to the stomach: there are also other of the womb distempered, and of the Spleen a Meseentery by the vessels, of which the matter sent from the womb to the stomach.

The Prognostick. The Symptoms are worst when they co from the womb, then when they come from t stomach first; nor are they curable, except t womb be first cured.

The Cure. It is to be directed to the womb and stomach. For if it come only by consent, and there is disease by propriety, when you have cured t womb, the stomach disease vanisheth of it self if you do but strengthen the stomach.

If the stomach be first affected, look only t that. Therefore first evacuate the humors t stick in the stomach, as we shewed in its Diseases with matter, or the humors will be infected by the malignant vapors. A Vomit is here pro per.

To help the Womb, see for the Mother-fit and Suffocation, and for the Chapter of the D stemper of the womb with matter, then strengthen the

Stomach, thus: Take *Aromaticum Rosa-*
rum, Extract of Angelica half a scruple, *Oyl*
of Cinnamon, each five drops; with Sugar,
Paste, make Roules. Or give Pills of Aloes and
Myrrh often.

THE

FOURTH SECTION

OF

The Symptoms which

M THE

THE FOURTH BOOK

THE FOURTH SECTION.

Of the Symptoms which are in Conception.

Chap. 1. *Of the desire of Venery hurt.*

THere are two Symptoms in women [in] copulation. The first lechery lost, [when] she doth not willingly entertain a [man] or cannot long endure him, or if [she] endures, she finds little or no pleasure, no [more] than if she were outwardly handled. The other too great lust as in Frenzy of the womb, [so] they cannot be satisfied by many men.

Causes. The defect of appetite in lust is from defect [of] seed, or when it is cold, or there wants Spirit [in] the Seed-vessels. The causes of want of Seed [are] *Lib. 3. Part. 9. Sect. 2. C. 1.* Sometimes it is [from]

formation of the Seed-vessels.

omen discover this to their Husbands that *The Signs.*
the Physitians for counsel.

ese women have not fruitful seed, and there- *The Prognostick.*
are barren.

or that, see *Lib.* 3. *Of Barrenness of Men*, where *The Cure.*
Unguents and Oyntments for the Loyns and
es of women; but that she may take more
ce; let the man anoint the head of his Yard
Civet, or Hens-gall, or the gall of a Pick-

too much Letchery not of it self hinders Con-
, but wandring Lust that follows Letchery

The Causes are the same with those of Womb-
ry, as plenty of seed, sharpness, and commo-
, sharpness of seed from hot meat, and Medi-
that provoke lust, and sharp humors in the
and seed.

Thus lust or lechery is abated by Medicines
extinguish the plenty of seed, and allay its
pness.

Chap. 2. *Of Barrenness, and want of Conception.*

an or Woman may be lustful, and copulate,
and yet there may be no conception, or
may conceive too many, as Twins, or more;
have one conception after another, which is
Superfetation, or she conceives a Mole or
ther.

Conception is of fruitful seed spent by a man,
ixed with a womans seed to perfection for
aking of a child by the retentive and ex-

ring faculty of the womb; hence it is
that both seeds be fruitful, that is, ha
Spirits, and well tempered, and a fit
a Soul; and that both spend at a time,
be mixed and retained together, to
child.

Also the sucking of the womb is nece
that it should lay it up and embrace it,
there be no space between the Seed
Womb. Sometimes the womb greedily
and embraceth the seed, but doth not keep
lets it come forth two or three dayes
keeps it to no purpose, and rings it not
as in a false conception or mole. More over
must be blood in readiness to get the child
sprinkle it when it is first formed, and to
it after.

Therefore if terms be wanting as in
be stope, or gone as in old Folk, expect no
ception. If they flow not by reason of lab
too much exercise, the conception is not
red, if there be but blood enough to
child. Hence it is, that women that are
in bed, conceive again before they have
terms.

If all these be right, there is conception
wise she is barren, which is an impotency
womb, that keeps it from sucking in of the
or from retaining, or from nourishing
bringing it into act.

The Causes. The first is impotency in copulation, fro
closing of the womb, of which before: or
evil conformation of the privities, or a
or tumor in the neck of the womb. The
is the breeding of unfruitful seed, from dis
of the vessels and stones, or too tender and

...stitution. In men at eighteen, in wo-
...fourteen, and men seldom get children
...sixty, and women seldom bear them after

...for evil conformation to breed seed: some
...wanted Seed-vessels, or they were not in
...places. Some women are barren by the first
...and, and have children by the second, be-
...there must be a certain proportion between
...seeds; and if they be wanting, they are
...which proportion is hard to be explained,
...almost impossible: for we must not stay in
...ful qualities, for there are occult qualities in
...by which they agree or disagree.

Felix Plat. lib. 1. obser. tit. de vitalis motus defectu.

The third cause is, when the womb sucks not
...the seed, nor receives it in a right manner, as
...the attractare faculty is hurt, or hindered
...divers distempers of the Womb, or when a
...hates her husband.

Attraction is hindered by tumors or ulcers in
...Womb, or by its being displaced, as *Hippo-*
...*They who being too fat, and conceive not,*
...*mouth of their womb is stopt up with the Cawl,*
...*they conceive not till they are lean.* But the
...probable reason of not conceiving, is the
...of the seed turning into fat.

5. Aph. 46.

The fourth cause is, the retension of the seed
...by a moist distemper, then the Womb is
...and the fibres are loose. so that it cannot
...it self to retain; and the seed by reason
...sliminess, cannot stick there. Also if the
...be too thick, not fleshy and soft, and be
...sprinkled with blood, as it is in some by birth
...makes them barren, and in some after they
...to conceive.

The orifice of the womb gape after hard tra-

vel and abortion, by which the fibres are
and weakned, and the retention of the
And if a woman after Copulation cough,
cry out, dance, or be angry, or frighted, the
may be.

The fifth cause of Barrenness, is the
the altering faculty, which brings in the for
act into seed: for if there be not a due
tion between the womb and the seed,
Barrenness, as Seeds are choaked in
ground, or die, or are burnt in dry and
ground: so mans Seed is suffocated in a
5. Aph. 52. womb, and dryed up in a hot. *Hippocrates*
of the true proportion of the womb, as it
cherish this or that seed, thus: *Women that
thick and cold wombs conceive not, and too
womb is too moist: for they quench the seed.
do they conceive that have dry and burning
for the seed is corrupted in them for want of
ment. They who are of a mean temper between
fruitful.*

The last cause of Barrenness, is want of
strual-blood, which is necessary for the
rition of the child. Therefore Nurses
much milk conceive, because the blood is
to the Breasts.

All these causes are reduced
to
Stones
a cold and moist distemper of the Womb,
cannot attract, detain, and alter the seed;
times a hot and dry distemper that cannot
rish the seed, or from the enlarging of the
after Child-bearing, or from Humors,
displaced, or the straitness of the Vessels, or
of Terms, or too many.

...ce we may gather, that barrenness is oftner ...a fault in the women than the men: for in ... there is nothing required but fruitful seed ... into a fruitful womb. But women besides ... meeting of their own seed, must receive, ..., and nourish the mans; and afford matter ... the forming of the child; in which divers accidents happen, and any of these will cause Barrenness.

Mark also in these kinds of causes, that some do not properly cause barrenness: but only hinder Conception for a time, as the closing of the womb, smalness of the privities; these do not simply cause barrenness.

Some bring other external causes, as eating the marrow of a Deer, or if she wear Jet about her, or if Harts-tongue be hanged about her bed: if she walk over the Terms of another, or tread upon them unawares, or anoint with them, or put the juice of Mints into her womb. *Ioa. Anglicus cap. de steril.*

Some are born so, from a fault in the womb: others are not simply barren, but in respect of the man, and when they have another Husband, are fruitful. Some are barren till the constitution of the womb be changed. Some bring forth at first, and then by some fault grow barren. *The Differences.*

How shall we know that a Women is barren? *The Signs.*

First, see if the fault be in the man, *Lib. 3. Of Sterility in Men.* For ..., see if they are apt to Venery or not, or receive the Yard ...

2. Search if she hath good seed answerable to the man, or whether she hath used quenching of seed. You may know that she spendeth little or no Seed, if she hath little or no pleasure in the act. Unfruitful Seed is known by a distemper in the womb, a cold and moist distemper,

the signs whereof are mentioned; a fo
shews the same: for good seed cannot be
of bad blood.

It is hard to find whether the two seed
the right proportion, or the womb agre
the mans seed. Yet temperate with te
are very fruitful, because they are both of
constitution. But intemperate couples a
ren: but if one temper be good, it may m
other, and she may conceive.

If it come from a Medicine that destro
seed, she will tell. If Inchantment be the
though they love: yet they cannot copulate
whereas they loved each other, now they fl
without a cause.

Ask the woman how her womb doth re
retain, and cherish the seed. If it have a t
or have matter or not? Whether there be a n
ral hereditary imperfection? Enquire concer
her Family, if many were barren, whether
hath had hard travel or abortion? Whether
seed comes away presently after, or at a dista
after some dayes; if so, then the womans see
unfruitful, or there is a distemper in the wo
that keeps it from cherishing the seed.

If the Terms be wanting, they are Virgin
and have hair on their Chins, or they are fa
seed
they

5. Aph. 59. *Hippocrates* proves Barrenness thus: *Put a Fu*
(saith he) *under the coats of a woman, and let he*
close cloathed about, and if the scent come to the
she is not barren; and he bids you put Garlick
seed into the womb, and if she smell of it at the m
she is fruitful.

The Prognostick. A natural bad disposition that causeth Barr

not curable; *Hippocrates* saith, That Bar- 2. *Prognos.*
ness from Ulcers is hard to be cured. A wo- 3.
man that conceives not from disagreement with
her husbands constitution, by another husband,
in time may be cured, or some distemper that
such sterility may be mended by Physick.

Take away the causes, amend the distemper of *The Cure.*
the womb, whether with matter or without mat-
ter, is to be mended, which causeth either no
seed, or that which is unfruitful, or not conveni-
ent. *See Part I. Sect. 2. Chap. 1.*

The Medicines of an occult quality are best.
As, Take *Rocket-seed, Siler montane*, each half a
dram; *Pears-shavings, Cinnamon, Nutmeg*, each a
dram; *Musk (in such as may) three grains, white*
Sugar three drams, make a Powder: give a dram
with wine.

Or, Take *Species Diamoschu, Diambra*, each a
dram; *the Matrix of a Hare, a Boris-stones, and the*
yard of a Stagg, each half a dram; *Nutmeg, Cinna-*
mon, Cloves, Rocket-seed, wild Parsnep-seed, each a
dram; *Musk, Amber*, each four grains; *with Sugar*
as much as all, give two drams in wine.

A Confection. Take *sweet Almonds, Pistachats,*
Pine-Nuts, Hazel-Nuts, each an ounce; *Citron-*
rinds, Ginger, Cloves, Cinnamon, each half a dram;
Rocket-seed two drams: give a spoonful at bed-
time.

Or make this March-pane. Take *sweet Almonds*
four ounces, Pine, Pistachats, Hazel-nuts, each two
ounces; Diambra, Diamoschu, each a dram; *Ivory*
half a dram, Cinnamon half an ounce.

An Electuary. Take *Conserve of Rosemary six*
ounces, Dogs-stones candied two ounces, Orobus,
Snake-skins, Boris-stones, Sows-wombs, Deers-pri-
vities, Ivory, Turnep-seed, Fennel, Nettle-seed, Roc-
ket,

ket, Clary, wild Mustard, each two drams; Pi... sweet Almonds, each half an ounce; Diamosch... a dram, Oyl of Nutmeg by expression two dra... Syrup of Betony make an Electuary. Or use T... without Opium.

Or use Baths, Insessions, Fomentations, F... and Baths after Terms for five days.

Take *Briony, Masterwort-roots, Mercury, M... wort, Penny-royal, Marjoram, Bayes, Sage, Mo... wort, Juniper-berries and tops, make a Bath.*

Or use Sulphur-baths of Allum, Niter, B... men: these do much good.

A Fume. Take *Labdanum, Storax calam... Benzoin, each two drams; Wood Aloes a scruple, M... six grains, with infusion of Traganth made in R... water, make Troches.*

Make Pessaries of green Mercury and Moth... wort. Or, Take *Mastich, Storax liquid, each h... an ounce; Balm, Nep, Mercury, each a dra... Cloves, Nutmeg, each half a dram; Civet half a scr... ple, with Wax make a Pessary.* After Baths a... Fumes, anoint the Pecten and Navel with th... Take *Oyl of Keis half an ounce, Oyl distilled of Ma... joram a scruple, of Cloves half a scruple, of Nutme... by expression a dram, Storax liquid two drams, Civ... and Musk, each six grains; with Wax make a lit... ment.* After bathing, let her have a Bag upon he... Belly, of Balm, Calaminta, Mints, Motherwo... and Wine. Let her wear Plaisters upon her Lo... and Perinæum, till the week before her Term... As, Take *the Plaister for the Mother an ounce, St... rax liquid, Cavana, each two drams; Gallia mo... chata half a dram, Oyl of Cloves half a scruple, o... Nutmegs by expression a dram, with Oyl of Ke... make a Plaister.* If the Womb be too loose, an... slippery, use Clysters of juyce of Mercury, wit...

Honey

-baths, Pessaries, Fumes, and other astrin-
Topicks that strengthen.

If the mouth of the Womb gape, make a De-
ction in Wine of Myrtles, Mastich, Wood-
, Olives, Wormwood, Cypress-roots, Com-
, Snakeweed, Cinquefoyl, red Roses, Pome-
nate, flowers, foment the Privities: or with
wder of Mastich, Frankincense, Allum, Wood-
loes, make a Fume.

Other Diseases are to be cured, as before
wed.

Let it be to increase seed, of much good juyce. *The Diet.*
the time of Copulation, avoid passions, anger,
ness, fear. Let love be invited, and if it burn,
there will many spirits flie to the Womb and
rivities.

Chap. 3. *Of Barrenness for the time and Conceiving seldom.*

SOme Conceive the seventh, eighth, or ninth year after wedding: some presently, but not after the first any more, or not in many years after.

If Virgins marry afore fourteen, they conceive not; or if the constitution of the womb be bad, or the Seed. Some conceive not from the disagreement of Seeds, till their constitution be changed. *The Causes.*

They who want Terms, or have them disorderly, or are sickly, seldom or never conceive with child, or have had hard travel, or a dead child. Some are weakned, so that after the first child, they have no strength to conceive. *The Signs.*

All these will be related: whether she be married

ried too soon, or had hard travel, or abort
had a dead child, or a Mole. If these were
the Seed and Womb have not a just propor
with the rests, but it may be altered by ag

The Prognostick. If the womb be much hurt after hard travel
any thing turn in it, or broken, they seldom
ceive again. And if a woman marry at a ripe
and have no remarkable Disease, and conceive
presently, she is not to be accounted barren,
cause some private indisposition hinders Conc
tion, which after may be altered, and she
prove fruitful.

The Cure. A woman that marries too young, after
hath once conceived, and then ceaseth, must
Venery sparingly, till she grow older, that
may recover the strength she lost in her first
vel. And if a woman marry at ripe years,
conceives not by reason of the driness of
Womb, let her use Baths, Fomentations,
emollient Pessaries. If she conceive not fro
weakness, strengthen the Womb, and let her
use Venery often.

If Virgins be sick from seed retained or term
let them marry. But if there be a fault in
Liver or Spleen, or the whole body, that
be increased by Venery, it is better that they
cured before they be married. And if they cannot
be cured, let them not be married.

If the Womb be distempered by Birth or
Disease, cure it as in diseases of the Womb. If
be from a Mole or Flux of blood, cure it as it
and shall be shewed.

If it be from a dead child, first cleanse it wi
juyce of Mercury, and then put Treacle or
thridate dissolved into the womb, or with a Pe
sary: or give them outwardly.

Chap.

Chap. 4. *Of Conception, and Forming of the Child.*

Conception is an action of the womb, after fruitful seed both male and female is received, mixed and nourished, and its strength is stirred up to do its office. Seed and Coema differ, seed is that which comes from both male and female, but Coema is that which is mixed of both, and is called Conception, which produceth a child.

This Conception is presently when two seeds meets in the womb, in less then seven hours after they are spent, if the heat of the Womb preserve them. Nature is not idle a moment, but presently falls to conformation. Therefore *Hippocrates* saith, that the beginning of Conception is to be reckoned from the day that the seed is retained, and if she conceives not from the weakness of the seeds or womb, the seed will fall out in seven days; for *Hippocrates* saith, *That Conception and Abortion are judged in the same time, as a disease, health, and death are judged.* And *Aristotle* saith, *If bird remains within till the seventh day, there is certain Conception.* *Lib. de genit.* *Lib. de septim. partu.* 3. *De hist. anim. c.* 3.

As for Formation, the Soul lying in the seed, makes its own house, for all acknowledge a forming faculty, and you must then suppose there is a substance from whence this faculty flows. And though *Aristotle* saith, that seed is a living creature in power; not that there is not the essence of the Soul in the seed, and that it is not a living creature in respect of the first act, but because it is not come to the second act, for want of its Instruments, which being perfected, it hath the second

cond act and all its operations, which for de... Organs, it cannot produce.

There are divers opinions of the time of ... mation they are best that say the membranes ... first made, which wrap the child with the N... vessels, by which it is joyned to the M... womb, and receives nourishment for the ch... Then all other parts are made sooner or late... the child requires for dignity or necessity.

We intend here to speak of womens dise... Therefore there are three things required for ... Formation of a Child. 1. Fruitful seed from ... parents, in which the Soul remains that ha... forming quality to make its own habitation. 2. The Mothers blood is required to enlarge ... Child to perfection. 3. There is required a ... constitution of the womb to nourish the seed, ... stir the concealed force. If these three be ... there is a child that is sound and perfect, ... will be born; but if any of these be want... there are Twins or more, and other faults ... which in order.

Chap. 3. *Of the Generation of Twins, and many Children.*

NAture hath ordained that a woman ... conceive but one child, in these and ... Countries especially, and that every year ... in many places she hath more, one had ... every birth, twenty at four lyings in. A *Mar...ret* the Countess of *Holsterus*, in the time of ... Emperour *Henry* the Seventh, had three hun... sixty four at one labour. And another Co... in the time of *Frederick* the Eleventh, had ... hund...

and fourteen children at once, being these are so seldom, that they seem in-

I speak nothing of the Causes of such Mon- *The Causes.*
Productions; but of Twins, or Three, for
is certain they are got at one time: and
ers from Superfoetation, which is at ma-
And you must not impute it to the di-
Cells of the womb: for women have no such
but only a Line that divides the left side
the right; but it comes from the division of
ed into divers parts, and the left forming
the side is compleat, and makes a child of
ry part of it. And because the cavity of the
is not almost so many parts of seed, being
than a Bean; and if it do admit them,
the seed be divided at one copulation
many parts. And suppose that such women
naturally a larger womb, so that much seed
And as Twins are begotten the same
they have but one Placenta, or part that
the Navel-vessels of both, but they have
several Cods.
It is hard to know whether a woman have twin- *The Signs.*
Twins, onely their belly is not even, but
ded with seams and wrinkles, and the weight
unusually greater, and the matrice is not one
a woman have two children, and be weak, the *The Progno-*
danger is in her travel. Twins of one Sex are *stick.*
ably then of both Sexes. And one is by ex-
weaker and shorter lived then the

Chap.

Chap. 6. Of Superfatation.

IT is seldom that a woman hath many children at divers Copulations, but it is sometimes, and is called *Superfatation*, that is, a new conception after a former. Though *Hippocrates* says, *That the mouth of the womb after Conception is so close that you cannot put in a Needles point*, yet a woman with child may take such pleasure after, that she may a little open the womb to receive seed again, and draw it in, which may form another child.

5. Aphor. 15.

The Causes. Therefore the Cause is the pleasure the woman hath, which opens the womb again to attract seed. And it is necessary that the seed received, be in its proper membrane, and proper receptacle.

The Differences. These come sometimes sooner, sometimes later, sometimes the same day or the following, sometimes longer after. Sometimes they have a third *Superfatation*, so that they have two or three children, and one mischance.

The Signs. It is known only by the motion of the child, when it is conceived long after the first.

The Prognostick. It is dangerous for the Mother, for fear of abortion, and for loss of much blood by two births in no great distance of time.

The Cure. It is best to leave the whole work to Nature, and women ought to take heed of Superfatation, therefore after they have conceived, let them meddle no more.

Chap. 7. *Of the ill Formation of the Child.*

In the Formation of the child, there are divers monstrous. 1. If the weakness of the child. 2. The parts are more or fewer of which you may Hermaphrodites. 3. The parts are greater as Dwarfs or Gyants. 4. There is some out of place or shape, as Histories shew abundantly.

The Cause.

You must find the Causes in the seeds, terms, and error in Formation; the cause of these the action hurt of the forming faculty. This always from it self, but from the unfitness matter, and fault in the place which keeps from the intention: for actions of active things not but in a disposed patient. Sometimes there extraordinary cause, as imagination, when Mother is frighted, or imagineth strange of longeth vehemently for some meat which if she have not, the child hath a mark of colour or shape of what she desired of which are many Examples.

But I doubt whether all errors in Formation, end together upon the imagination; for the and humors are troubled by the passions the mind, and so flow forceable immediately the womb or other part, and thus disturbs the faculty in its work. Also the forming being overcome with plenty of humors, wanting spirits that are gone another way, by chance make an ill shape; therefore the ions of the mind are the first causes of errour Formation, and imagination helps by stirring

Author sentit.

up the appetite. These are the common c
of Formation.

Others are determinate errors, not simply
the imagination by the passions which have
determination to such a thing; but no other
can be besides the imagination, but how
rects the forming faculty for the produc
such effects, it is hard to be understood, bu
must be some imagination, and the formi
culty, that it may impart the species sen
the external senses to the forming faculty.

And this is the cause of the consent of th
per and lower faculties: for the soul is the
in the whole body, and every where fitted
the same faculties, but it doth not exercis
all parts, but by the proper determinate O
or Instruments.

And though the child hath its soul, yet
it is in the womb, it depends upon the soul o
mother, as the fruits partake of the life of th
while they are upon it, therefore it is prob
that whatsoever moves the faculties of the
the mother, may move the same in the ch
Hence it is, that while the forming operate
the seed and womb of the mother, if any
be sent to the imagination of the mother w
she strongly receives, it may make an impre
upon the child, yet every imagination c
make this impression, but that which mak
great admiration or terror in the mother
the forming faculty is at work, as when she
holds one with six fingers, she brings forth
like, or when she produceth hair where it
not be, or the likeness of a beast in any limb,
when she seeth any thing cut or divided wi
cleaver, she brings forth a divided part, or a
lip.

Chap. 8. *Of a Child turned into Stone.*

John Albofius Doctor at *Sinon*, and *Simon Procancher* of *Lingo*, Physitian of *Sinon*, writ of this in French and Latin.

I shall give my opinion with others.

Two things are to be observed in this wonderful History; First, Why the Child in the time of travail being dead in the womb, did not stink as is usual, or kill the mother suddenly, or was not all out by degrees being rotten? Secondly, By what force the child was turned into Stone?

For the first, The mother lived twenty eight years after she had this Child; therefore it is not credible that the womb was so cold, that it might hinder putrefaction, as some think. It seems more probable to be, that these questions explanation depend upon one principle; for the cause that made the stones hardness, kept the child from putrefaction, but what that is, it is obscure.

Many fly to the efficiency of the first qualities, others to dryness, others to coldness, others to both. I acknowledge heat, cold and dryness to be helping causes for breeding of Stones in mans body; but the chief cause is a Stone breeding juyce, or spirit, of which I have spoken at large.

The principles of Generation were weak in the child, and impure, and this stone breeding juyce, was mixed with the blood in the humors; hence it is, that it was not born alive, as in a stone bred in the womb, which women have still alive and die with it, and yet it stinks not

no more then stones bred in most parts. there is but this History of such a Birth.

Chap. 9. Of a Mole.

A Mole is flesh and must without bones or h gotten of an imperfect conception in a child. The Latins call it a Mole fro weight, because it is troublesome to wome Millstone in Latin called *Lapis Molaris*.

The Differences.

Sometimes it is unshapen flesh without only full of veins, with a skin over it, and w within, but like the Parenchyma of the Sometimes it is membranous and fibrous, w shape. Sometimes it is long, round, or like of glass, or like a brute beast. Some brought forth three Moles like neats yard.

Pet. Salius in annot. in altimarum.

Some are like congealed blood, or the ti of the womb, into which the navel-vess inserted; some grow and are nourished, and have an obscure sense. Sometimes they a out alone, sometimes with or before the chi which there are many Histories. Some forth Mousters for Moles.

The Causes.

Is is from the error of the forming faculty the Cause of that is obscure. I suppose it is both seeds, when the forming faculty is and the seed little and not good, and ove by much blood, and can make only ves membranes, and not a whole child. Som it is in Widows only from their own se blood.

A Mole is sooner bred when the blood is pure, and unfit to nourish, and is made they copulate in the flowing of the terms th

...It is neither from her poor cold princi-
...ple, but from the error of the forming faculty.
...They are hard to be known before the fourth
...month, then they are known by such as can di-
...stinguish between the motion of wind and a child.
...If a woman turn from side to side, it falls like
...lead to that side she lies on, and is heavy. If
...there be any motion, it is trembling and moving,
...with contraction and dilation like a Sponge. If
...after the time that the child should move, there
...be no motion, and the belly swells, and there is
...no sign of a Dropsie, it is a sign of a Mole, or
...chiefly. In women with child, there is Milk
...in the fourth month, but in a Mole the breasts
...but there is no true milk. 4. They are more
...and faint, and have more pain in their
...and groyns.

...be with a quick child, it is hard to be
...but it is known by its weight in the
...which the perceives when she gets up to
...or moves from side to side; some are then
...and well coloured.

...horns the womb and whole body, if it be
...it is less dangerous; when it is five, it
...cut out the third or fourth month. Sometimes
...ulcerates or tears the womb, and causes great
...bleeding. Some have born calves or lambs
...without danger; some grow old in it,

...to prevent the hurt of Mole, in time,
...before the terms or when the body is foul or
...of the womb.

...take it away presently, it shortly
...send forth a dead child. Hippocrates shewes
...Cure in few words. First smart the whole bo-

The Signs.

To Con-

The Prognostic's.

Fabr. cont. 2. obs. 55.

The Cure.

1. De morb. mulier.

Therefore if she be plethorick, let blood
in the foot in divers times.
Then purge often with strong Physick,
Lilly-roots, each half an ounce,
Pellitory, Brank-ursine, each a
Chamomil, Mullet-flowers, each half a handful
Ingrick and Lin-seed, each six drams; boyl
Prunes in a pint, add sweet Butter, Oyl of
monds, Lilies, each an ounce, make a Clyster,
Make Baths, Liniments, Fomentations,
move the Terms) with Dittany, Birthwort,
&c. Take Priony, Birthwort, each half an
ounce or two drams, Rue, Savine, Mugwort,
Penny-royal, Motherwort, each half a handful,
and Chamomil-flowers, each half a handful
and Fenugreek-seed, each half an ounce,
add Hiera an ounce and half, Treacle
dram; Oyl of Rue and Key, each
half, make a Clyster, of the residents make
Pessaries for the body.

To Conquer all Infirmities, Study my Sennertus, Platerus, Bartholinus and Riolanus, of the last Edition.

Or this Pessary. Take Troches of Mirrh,
Opopanax dissolved in wine, each two
Saffron half a dram, white Hellebore half a
quarter of an Ace.

Fab. cent. 2. obs. 52. If these will not do, let the Midwife take it with her hand, if it be half rotten.

Or leave it to Nature which doth it in time.

To stop the flux of blood after a Mole
hath past, &c. Syringe against overflowing.
Vernix. As, Take Plantain, Shepherds
Brambles, Oak-leaves, red Rose, each a
boyl them in boyled water, then take Barley-
ounces, Pomegranate-flowers, Cypress-nuts,
granate-pils, red Roses, Comfrey-roots in
each an ounce; Frogs burnt, Bole, Sanguis
T

An ounce, with the Decoction aforesaid, and Vinegar, make a Catalasm for the Region of the Womb. Take away pain with Anodynes used in pain of the Womb: keep up the Body with meat of a good juyce.

Question, whether a Child may be without the Testicles of a Man, and without his Seed?

We speak freely of this which many doubt; I say that many are made of a weak mans seed, mixed with the womans seed, and much blood. Histories confirm that Widows have had children without mans seed, but not of the shape of the others. And being voided, they melted away in the air, into water.

I think Virgins cannot have them but from Dreams, or in sleep they may spend their seed, because it is weak, and the blood necessary for formation, neither is drawn by the Matrix nor flows to it of its own accord, as it doth to those that have had children and the vessels of the womb in Virgins are straiter than in Widows and others that have had children. Therefore though the seed of Virgins flow into the Matrix, yet they cannot have a Mole for want of blood, which is necessary for the forming of the Mole. This is to be understood of Moles which are void, for vital Moles that have some life, may be got in Virgins or Widdows without the seed of Man.

Chap. 10. *Of Monsters.*

Histories tells of many Monsters brought forth by women. We spake of Worms,

Sect. 2. Chap. 8. They are like Toads, [illegible]

Par. 7. cap. 32. lij. or Fish. *Gordonius* saith, it is usual in [illegible] *Lycosthenes* saith, and others also, That [illegible] Dogs, and other Monsters with parts [illegible] beasts have been brought forth.

In appen. Franc. Ros. de par. Cæs. *Gasper Bauhin* speaks of one *Anna* [illegible] which 1575. brought forth two Serpents [illegible] her child; In Harvest hoe weather, she had [illegible] water in a Brook in a Wood near *Basil*, where [illegible] thought she drank the Spawn of a Serpent, [illegible] little after that, her belly swelled, and [illegible] months after she was big with child, and the [illegible] pens grew as the Child did. Her belly was [illegible] that she carried it in a Swathing band. [illegible] delivered at last of a lean male child, and [illegible] cause they suspect Worms or Snakes from [illegible] gnawing and strange motion she felt that [illegible] they put a bason of milk under her, and [illegible] they expected an after-birth, out came a Se[illegible] which she saw and perceived another [illegible] forth, they were at it long, and as that [illegible] child's arm. This *Bauhin*, and he speaks of [illegible] if you please to peruse him.

A Monster is that which is either wholly [illegible] part like a Beast, or that which is ill shaped [illegible] deformity.

The Causes. Histories witness that a Monster may be [illegible] humane seed, and the seed of a beast, [illegible] conjunct. But the forming facility doth not [illegible] err, but is seduced by the imagination, [illegible] strated of its ends, from a fault of the Spi[illegible] heat or matter. Therefore imagination [illegible] cause of Monsters. For Histories mention [illegible] women with child, by beholding men in vi[illegible] have brought forth Monsters with horns, [illegible] beaks, and cloven feet. The same is when

heat, seed or blood, are weak or little.
And though Doctors cannot cure Monsters,
they are to admonish women with child not
look upon Monsters, and to strengthen their
parts and heat, and to keep the seed and blood
pure, and not to allow copulation in time of their
terms, lest any monstrous Birth should be from
such and impure blood.

Chap. 11. *Of false Conception, and Swelling.*

False Conception or Gravidation is, when the terms are stopt, and the belly swells, and there are signs like those of a true Conception: but they think themselves with child, and as *Hippocrates* saith, *They believe not to the contrary till ten months are past.*

The causes are wind in the womb, or water, *Cause p. 1. s. 2. c. 10.*
matter, or thick flegm.

These are bred from sickly seed retained, upon which Nature works in vain: or from a fault in the terms that corrupts the seed, and breeds bad humours. The like appears in Virgins when they begin to have their terms, but it is discovered by

The terms flow not as in a true Conception, *The Signs.*
with this there is pain of the head, loyns, belly,
and groyns, of which *Hippocrates* saith thus: *2. Prorrhet.*
Those that have a false Conception without terms appearing, and with a swollen belly, have the head-ach, and there is no milk in their breasts, but what is, is like water, and very little. Moreover the belly swells sooner then in a true Conception; their colour changeth, their face and feet swell: they loath meat, faint,

and

and have a depraved appetite. The sure
is the time of child-bearing being past.

The Prognostick. They are commonly barren, or have
their Privities

The Cure. It is cured by evacuation of the matter
Womb with proper Medicines, as in the C
of the Distemper of the Womb with name
of Inflation of the Womb and Dropsie.

THE FOURTH BOOK.

THE SECOND PART.

THE FIFTH SECTION.

Of the Government of Women with Child, and preternatural Distempers in Women with Child.

Chap. 1. *Of the signs of Conception.*

If she keep the seed, it is a sign she hath Conceived, and a man may know that the seed is kept, if he find in Copulation that his Yard is sucked and drawn by the Womb, and the Privities are not moist. And if she perceives little or no seed to come forth again, and grow chill and shiver, and perceive a twitching in her Womb, with great delight: and the mouth of the Womb closeth, and the Terms stop.

But

But they are deceived, when they ... reckon from the stoppage of the terms. ... have their terms twice or thrice after ... conceived, and some have them all ... out hurt.

The chiefest sign of Conception is, ... is a first loathing of meat, pewking, Pica ... unnatural appetite and vomiting. And ... hate that they earnestly affected, or fain ... they think of them.

About the fourth month, the child ... which is not in a Mole, the breasts after that ... with milk, and the last are the surest signs. ... the face and urin there is no certainty.

5. *Aphor.* 42. & *ibi.* 48. *Hippocrates* teacheth us to know whether ... a Male or Female: *If she be with child of a ... she is better coloured, but pale if of a Girle. ... Boys lie on the right side, and Girls on the left ... wards.*

Chap. 2. *Of the Government and Diet of Women with Child.*

THe Diet is either for such as are sound, ... have diseases.

3. *Aphor.* 42. As for the air, *Hippocrates* saith, *If ... women with child with Southerly winds, and ... with Northern winds, they who conceive ... short upon any weak occasion.* Or if they ... forth, their children are weak and sickly. ... Let her avoid all evil scents, as of Rue, ... goral, Mints, Castor, and Brimstone. ... not bear sweet scents, let them not look upon ... rible things, nor hear great noise of Guns.

Let meat be easie of concoction; let ...

to strengthen the child, or sweet Almonds with Honey, sweet Apples, Grapes. Let her abstain from sharp meats, very bitter or salt, and things that can provoke Terms, as Garlick, Onions, Olives, Mustard, Fennel, Pepper, and all Spices. In the last months Cinnamon is good. Other fruits are naught for her, and all Pulse. When the child is bigger, let her diet be more, for it is better for Women with child to eat too much then too little, lest the child should want nourishment.

Let her drink moderately of clear Wine, not exercise too much, nor dance, nor ride in a Coach that shakes her; let her not lift any great weights in the first and last months. In the ninth month let her move a little more, to dilate the parts, and stir up natural heat.

Let her abstain from Venery in the first months, lest there be a Mole or Superfetation, or the child be hurt, but she may use it moderately in the last.

She may bathe in the last months, once in a week to loosen the privy parts. Let her avoid anger, sorrow, fear, and too much mirth.

Let her sleep, rather then to be watchful. Let her belly be kept loose in the first month, with Prunes, Raisons, or Manna in Broth. And let her use Medicines to strengthen the womb and the child.

An Electuary. Take *Confect of Borage, Buglos and Roses, each two ounces; of Balm an ounce, Cloves and Cubs Myrobalans candied, each an ounce; Aloes of wood-aloes a scruple, Pearl prepared half a dram, red Coral, Ivory, each a dram; precious Stones, of each a scruple; candied Nutmegs two drams, with Syrup of Apples and Quinces, make an Electuary.*

Roula,

Rouls. Take *Pearls prepared a dram, ... prepared and Ivory each half a dram, precious each a scruple; yellow Citron-peels, Mace, ... Cloves, each half a dram; Saffron a scruple, ... Aloes half a scruple, Ambergreece six drams, ... ounces of Sugar dissolved in Rose-water, ... Rouls.*

Apply strengtheners to the navel: of Nu... Cloves, Mace, Mastich, Coral made up in ... or a Toast in Malmsey sprinkled with pow... Mints.

Chap. 3. *Of the Cure of Wo... with Child in Generel.*

THey have divers chronick and acute dis... as Feavers, Pleurisie, Quinzies, or In... mation of the Bowels, of which *Hippocrates*, *a Woman with child have an acute disease, ... deadly.)* There is a double danger. 1. In re... of the Feaver which *Galen* saith will be co... al. 2. In respect of the want of nourishme... the child. For if a woman with child be ta... Feaver increaseth. If she have a Apoplexy, ... lepsie, Convulsion, Cramps, she cannot bear ... But acute diseases are not alwaies deadly ... men with child.

4. *Aphor.* 31.

Valer. l. 1. obsir. hol. com. ad lib. 3. *aph.* 30.

They have sometimes intermitting Fe... Coughs, from which they hardly are freed ... they are delivered.

Question 1. *Whether must women with ... use a sparing Diet?*

If you give her a Diet at a long distance, ... child will be starved. If you give her a full ...

Gal. cit: lo.

often the Feaver will endanger both mother child.

Therefore be moderate and add something to dyet which the mother loved before the Fea- for the childs sake, and for the Feaver. Abate dyet in the first months, let the dyet be little, the middle and last months, let it be larger.

Question 2. *Whether may a Woman with Child be let blood?*

Hippocrates saith, *If a woman with child be let* 5 *Aph.* 50. *blood, she will miscarry, and if the child be older, she dies.* This is to be understood of great bleed- which was pints in his time, but now we go ounces.

Therefore if bleeding be required in a Feaver, the like, and the woman with child be in ength, you may boldly let blood upon these nditions. 1. That you take not nourishment from child, let it be a little, and you will take more, if the second time, lest you weaken. 2. Open the foot nor the Basilica, but the Mediana. Before you bleed, strengthen the child by ap- ications to the navel. And if they abort in a ver, you must impute it rather to the violence *Amat. Lusi.* Feaver, then to the bleeding, and you used *c. 5. cur. 29.* ecessary help for preserving the mother. But *rod. à cast.* safer in the first then in the last months, be- *3. de morb.* the child needs a further dyet. *mul.*

You may also open a vein in a woman with d that hath no disease, to prevent abortion, en there is much blood, in the fourth or fifth nth, especially if they have no Feaver, and are

As *Celsus* saith, *A strong Child, and a* *Lib. 2. c. 10.* *old Man, and a healthy Woman with Child, may* *let*

be safely let blood. And *Hippocrates* forbids ing only, lest the child should want nourish

Question 3. *Whether may a woman with be purged?*

You must not give strong Purges, lest force which moveth the humors, should re the womb and cast out the child. Therefo must not purge women with child in all dis nor at all times, but only in the fourth m till the seventh, and that sparingly: And if 4. *Aph.* 1. matter swell and abound, as *Hippocrates* he For the danger from the turgent matter is avoided thereby; for it will be purged with ease, then when it is fixed and quiet. 1. T fore only purge in an acute disease. 2. F the beginning of the fourth only to the e the sixth. 3. Use no vehement Medicine, very bitter, as Aloes which is an enemy child, and opens the mouths of the vessels Coloquintida, nor Scammony, nor Turbith use Cassia, Manna, Rhubarb, Agarick, and Se but Diacydonium purgans is best with a lit the Electuary of the juyce of Roses.

If there be a chronick disease, she may al purged safely, especially if she be used to it strengthners be applyed to the navel.

Question 4. *Whether Purging or Bleeding dangerous for a woman with Child?*

We shewed in the last Question the ben of purging, and its danger by the great mo humors, which if it reach to the womb, abortion, because it causeth pain in the

provokes the terms. But bleeding disturbs
less, nor doth hurt any way, but by
nourishment from the child. And this you
fear, if there be too much blood. There-
purging is more dangerous then bleeding.

Question 5. *Whether it is lawful to cause an Abortion to preserve the Mother?*

A Christian may not cause an Abortion for any
, for it is wicked: and the Gentiles in *Hip-*
this time never allowed it, they would
hinder Conception, much less would they
by it when made. Nor must the mother be
ved by the loss of the child; *For we must not*
that good may come thereby.
if to preserve the mother, the Physitian
or bleed, and the abortion follow, the fault
in the Physitian that intended it not, but in
weakness of Nature, and of the Child; and if
to preserve the Mother, then by neglecting
both means, let both die. Also the dead child
presently be thrown out.

Question 6. *Whether are Clysters, Diuretick*
Sweats proper for a woman with Child?

ough women deny Clysters to them, yet if
have been used to them, they may be given
small quantity, such as only mollifie and lu-
not do they more hurt then Lenitives.
uretick or things that provoke Urine, are
, because they provoke the Tefraction. You
may give gentle Diuretick, for Nature will re-
ough by the casting off of her enemies;
must use Alterents that are proper, as this

Syrup. Take the juice of unripe Grapes ... beginning of September three gallons, and ... or Lemons bruised half a pound: boil them ... are soft, and strain them, and with half a pound ... gar make a Syrup.

Chap. 4. Of the Symptoms ... befal Women with Child in ... first Months.

THey are loathing meat, Pica, or evil ap... perking, vomiting, belly-ach, flux of ... ly, tooth and head-ach, giddiness.

These all come from the stoppage of the ... especially in a Cacochymy or evil juyce: ... goes to the stomach, and so to the head.

5. *Apho.* 45. They loath meat, which *Hippocrates* saith, ... of Conception. And this is when the child ... the purest blood, and leaves the impure, ... gets into the mouth of the stomach, and ... and hence comes the loathing of some ... meats.

Sometimes this ceaseth of it self; but if ... be danger of a Consumption in the mother, ... the child should be in danger for want of ... give a gende Vomit or Stomach-Pills, with ... that strengthen the Stomach. As Take ... *of red Roses half an ounce, of Barley an ounce ...* Quinces this dram, Nutmegs one dram, Beasts prepared half a scruple, with ... grass Ginger and Quinces, making a ... to anoint the stomach with oyl of Mastich, ... Quinces, Wormwood, Mirtles, &c. Gar... gents and powerful things with rose-water ... rubbed rather then boyled.

...k is when they desire strange and absurd
... as Coals, Ashes, &c. As she that longed
... her husbands flesh, and though she loved him
... well, she killed him, eat part, and pow-
...ed up the rest. Of this disease we spake in the
... Book.

...me of young Vine-leaves with Syrup of
...ch, is good against this, or the water that
... in May from the Vines. This keeps the
...child from suffering by the mothers appetite.

...Of this Spirit. Take Citron-pils, Oranges,
...roots as much as you please, and Malmsey, digest
... days, then beat the roots and pils, add
... Malmsey, and distil them.

The third is loathing and vomiting, from an
... vapour or humour in the stomach from blood
...ined. If vomiting give her ease, stop it not,
...ave it to nature; if it will cease affect it not with
...o. If it be with trouble, give a gentle Vo-
..., or strengthen the stomach, or give a little
...barb.

The fourth is pain of the belly, from wind and
... about the womb that go to the guts, dis-
...ed as in Chap. 2. Of the Cholick. Avoid
... Fomentations, give Cinnamon-water, or
...anise.

...fifth is a loosness which must be suddenly
...ed it cause an abortion. First give a gentle Hippoc. 5. Aphor. 34.
... and strengthener, as Rhubarb, with Sy-
... of Roses solutive, then Quinces at the first
... meals; and Rice, Searcht, Almonds, Con-
... of Roses, Quinces. Apply to the navel a Pul-
... Quinces, Mastich, Nutmegs, Mace, Cloves.

The sixth is the Tooth-ach, from a sharp humor
... secretion of the terms that goes to the root
... tooth, and hurts the membranes. It ceas-

seth commonly of it self, yet if it be great Plaister of Mastich and Tacamahacca to the ples, and hold in the mouth the decoction of roots, Cinquefoyl, Snakeweed, Sage, Mal barks, &c.

The seventh is Head-ach, when the vapors the terms stopt, ascend and twitch the mem of the brain, it must be repelled and abated Lenitives, of which in *Lib.* 1, *Part* 3, *Sect.* 1, *Of Head-ach.*

The eighth of the Megrim, from the disturbing the Spirits that go to the head veins and arteries, or by the gullet. If it not, discuss vapors, and strengthen the bra wardly and outwardly as in Vertigo.

Chap. 3. *Of the Symptoms Women with Child in the Months.*

They are cough, heart-beating, fainting, ing, pains in the loyns and hips and ing.

1. The cough is from a sharp vapor that to the raw and rough artery from the ter from a thin part of that blood gotten veins of the breast, or falling from the head breast. This endangers abortion and strengt from watchings, therefore purge the humors fall from the head to the breast, with Agarick and strengthen the head as in a C and give sweet Lenitives, as in a Cough.

2. Palpitation of heart and fainting, vapors that go to it by the arteries, or from

...abounderh and cannot get out at the womb, ...ounds and oppresseth the heart. Use Cor... in Syncope inwardly and outwardly.

...be from too much blood, as in Plethory, ... a vein.

Watching is from dry sharp vapors that ... the animal Spirits. Then use Frictions ... with the feet at bed time, and give Syrup of ..., dryed Roses, Emulsions of sweet Almonds, and white Poppy-seeds.

There is pain in the loyns and hips from ... weight of the child, or from the terms slope, ... growth of the child, that stretcheth the ligaments of the womb and parts adjacent; if there ... Plethory, bleed. If it be from weight of the child, hold it up with swathing Bands about the neck.

There is flux of blood at the womb, nose, ... Hæmorrhoids from plenty, or from the weakness of the child that takes it not in, or from evil humors in the blood, that stir up nature to send it forth. Also the vessels of the Womb may be broken or torn by motion, fall, cough, or trouble of mind. This is dangerous, of which *Hippocrates* saith, The child cannot be well, if it be from blood only, there is less danger, so it flows ... the veins of the neck of the womb, for it takes ... Plethory, or take not nourishment from the ...

5. *Aphor.* 60.

If it be from the weakness of the child that draws it not, abortion often follows, or hard travail, or she goes beyond her time. If it flow ... the inward veins of the womb, there is more danger by the openness of the womb. If it come ... evil blood, the danger is alike from Cacochymy which is like to fall upon both. If there

be Plethory, open a vein warily, and use ...
gents. As, Take *Pearls prepared a scruple, Coral two scruples, Mace, Nutmegs, each a Cinnamon half a dram, make a powder, ... gar, Roals: or give this powder in Broth. red Coral a dram, Pearl half a dram, prepared each half a scruple; red Sanders half a dram, a dram, fuller Earth, Terra sigillata, scruples, with Sugar of Roses and Manus with Pearl six drams, make a powder.*

You may strengthen the child at the ... there be Cacochymy alter the humors, ... you may) evacuate. You may use Ar... the hands, and about the neck. In stead of ... Hemorrhoids, beware of the pain. Let his ... hot Wine with a roasted Nutmeg.

Chap. 6. Of the Symptomes ... are in the last Months.

1. THe Urin is stopt from suppression of ... neck of the bladder. Let her then ... down, and let the bladder be fomented with ... of Pellitory, Parsly-roots, Mallows, Linseed, ... the like, or use the Catheter.

2. The belly is bound from a hot and dry ... when the child draws all the moisture to ... presseth the guts. Let her then use Moist ... Butter, Mallows, Borage in Broaths; or ... Clyster in a small quantity.

3. The veins appear in the hips and leg ... in legs only, then keep them from walking ... let their feet be laid upon a stool.

4. The legs swell from serous blood, ... goes away with the After-birth, and is the ...

child; but if ſhe cannot walk, ſomeme-
made of Vine branches and Wine, or
Decoction or Organ, Penny-royal, Cha-
Calamints. &c.
bran and Lupine-flour, each two ounces; Tar-
ounce, Pidgeons-dung half an ounce, with ſtrul-
and juice of Colworts, make a Paſte. Rub
the feet with ſalt water in which Cham-
Organ and Dill were boyled.
The ſkin of the belly is cleft with ſtretch-
after the fourth month; therefore uſe lini-
liniments to keep off deformity, as marrow
and Sheeps-legs, Oyl of ſweet Almonds,
greaſe.
The water gathered in time of being with-
child, between the membranes that hold the
child, comes forth too ſoon, because the mem-
branes are broken by leaping, or a contuſion;
makes difficult birth, for that water was to
to the parts. Therefore let her keep a good
and ſtrengthen the child inwardly and out-
wardly.

Chap. 7. *Of Weakneſs of the Child.*

This is either from weak ſeed, or little nouriſh-
ment or bad, and cauſeth many diſeaſes in
child.
To hinder abortion and death of the child,
ſee rightly the weakneſs, as *Hippocrates* ſaith, 5. *Aph.* 53.
that will abort, have firſt breaſts that fall away,
which is from want of nouriſhment in the com-
munication of the womb and breaſts, *Hippocrates* 5. *Aph.* 52.
with a ſecond ſign, which is this: *If a woman*

…withchild hath much milk flowing from her … her child is weak. 4. If the veins flow … Hippocr. nourishment is taken from the child. 5. aph. 56. …ther often and long being sick, shews … child is weak, because her blood is not … the bad humors with the blood go to nour… child, which makes him sick. 5. When the … hath a flux of the belly, the child is wea… When it begins to move, and is scarce felt, … weak.

If these be from these causes, take them away … strengthen the child, first feed the mother … with meats of good juyce, and sweet Almo… steept in Honey, Raisins, Quinces, ourwa… thus: *Take Malmsey three pints, dissolve it in … of Nutmegs by expression half an ounce, add … of Cloves, Roe, each half an ounce; Rose, … Marjoram, Penny-royal-water, each a pint; … with three ounces.* Dip Sponges in it, and … them under the left breast, to the arm-pits, … pulses, soles of the feet, and when they dry, … them again.

Chap. 8. *Of Crying In the Wom…*

Children have sometimes cryed in the wo… as *Fabricius* saith in his Epistle to his … ther *Jamis Fincel*, and *Wrinwidick* of Mons… writes thus: *In this City of Bressa a Child … third day in the womb three daies before the … till, when he was a man, he was miserable with … pery and diseases, till he died.* *Andreas Libe…* writes the same, and others.

Some say, It portends evil to the Mother, … Child, or Countrey.

voice by the expulsion of the air through The Causes.
artery, and some air may in the cavi-
vapors or spirits, as in eggs when chic-
in them. And if the child have a rough
lungs and breasts which are the organs of
ing sound, and the child is strong, there is
erance, but it may utter a voice. But some-
whatsoever it is, must stir it to make this

THE

THE FOURTH BOOK

THE THIRD PART.

THE SIXTH SECTION.

Of Symptoms that happen in Child-bearing.

Chap. 1. *Of Child-bearing in general.*

WHen the Child can no longer be contained in so small a place, being grown, and requiring more nourishment, it kicks, and breaks the Membranes and Ligaments that held it, and the Womb by an expelling faculty, sends it forth with great straining, and this is called Travel.

It is either natural or not natural, legiti-

...nate. The natural is when the child ...th the head forward and looks upwards, ...hands and arms to his thighs, and so the ...parts easily follow, then the Amnios is bro... and the water that was laid up in cave of ...s child flows forth, and moistens the ...s, then the child with more force breaks ...etabula, from which the Secundine is sepa... and the other membranes are broken, and ...blood flows into the cavity of the womb, and ...child gets out by the expulsive faculty with ...rces, that it seems to fall rather then be ...lled, and the bones of the Privities must ...n be divided.

...That which follows the birth is above humane ...ecity, namely, The transmiration of the Navel... ...th, and Lungs, and Heart in the Infant, and ...w Nature ordered it, of which *Galen* elegant... ...y the 15th Book, *Of the use of Parts*, and 6th ...Chapter.

There is also a legitimate Birth, when it is ac...ding to the Law of Nature; and an illegitimate, ...hen it is before or after the time.

Hippocrates saith, That a Birth in the seventh ...th is vital and legitimate. And it is sooner ...n the strength of the faculty and matter fit for ...ation, yet it is commonly weak, except the ...th month be compleat. *Lib. de septim. partu.*

Of the eighth month *Hippocrates* saith thus: *I believe that is born in the eighth month, because it doth bear the two afflictions to follow*, but the ...on of the Arithmaticians is better, that say, an ...th month is imperfect.

The ninth or tenth months are the best, as ...*Hippocrates* saith; *A child is born in six months at* ...*most*, and so says the wisest *Solomon*. Some say *Lib. de natura pueri* *Lib. Sapient.*

say that a child may be born in the 11th and Peter Apostata was so born; and they have been born in the fourteenth month: but rare things are not counted the Law of Nature.

Generally Physitians agree with this, though some dissent.

Chap. 2. Of Abortion.

IT is the exclusion of a child, not perfect living, before legitimate time. This time is ned by *Hippocrates*, *whosoever Conceiveth within seven days, but they are properly Abortions before the seventh day; and though some the fifth and sixth month that have lived, must not derogate from the common Law of Nature.*

Lib. de carnib.

Some differences of Abortion are from the and bigness of the child. For that which is is little and round, without distinction of bers at first, like a Grape. Sometimes a finger, and members may be distinguished sometimes the child is almost perfect.

The Causes.

The immediate Cause, is the expulsive ty stirred up, and that is done by three from *Galen*, from the weight, bigness and

3. De natur. fac. cap. 12.

There are more causes which we shall two Ranks. The first is of the manner of the that provoke the expulsive faculty. The that which findeth out these wayes by causes.

The expulsive faculty is first provoked child being weak, either from evil seed, or dead. The child is weak for want of food from the mothers diseases, either in her

in the womb, or parts adjacent that con-
Feavers, Inflammations, Fainting, Convul-
Pain, Vomiting, Neezing, Cough that move
rs and humors, and shake the child, and
Nature to expel it.
Straitness of the womb causeth Abortion,
on means it cannot contain a great child.
shortness of the Navel-vessels, which *Fabri-*
hath observed.
The outward causes, are cold air after hot and
which gets into the womb, and provokes
hurts the child. The Astrologers add the *Cent. 9.*
ient aspect of the Stars: also too much or *obs. 50.*
ittle meat. Great watchings, purging, and
of blood by the Womb and Hæmorrhoids.
violent motion, as leaping, carrying of bur-
strokes on the belly or back. Also passions as
fear, sorrow.
also bleeding, purging, fasting, smell of brim-
or ashes, hoofs burnt, or stink of the snuff of
candle.
If the breasts be less, or much milk flow from *The Signs*
them, or she feel much and often pain about the
sides or loyns, that go to the Pubes, and Os fi-
dum with a desire of thrusting forth in the
child. If the child change its place, and if it fall
down when it was in the middle of the belly,
there is fear of miscarrying.
It is dangerous alwayes, because it is with vio- *The Prognostick.*
lence: there are also great Symptomes: they are
in danger that have already brought forth a
child: therefore the first is most dangerous, and
the mouths of the Vessels are torn, and they com-
monly become barren. Abortion is most dange-
rous in the fourth, seventh and eighth month, be-
cause the Infant being greater, causeth greater
pain,

pain, and breaks the Ligaments worle

To prevent from Abortion.

Consider the constitution before the child, and prevent every cause. If it come from Plethory before Conception Vein, and after Conception in the fourth month, in the Arm.

If it be from Cacochymy, purge the body, and purge the womb with Pessa strengthen it, of which in the cold and stemper of the womb.

If she have conceived, open a vein be time be used to abort; if there be a Caco purge gently at times. If there be acold di of body by flegm that hurts the womb, decoction of China or Sarsa, with strengthe the child.

Avoid the external causes of abortion. they have done hurt, help it presently. the belly be bound; if the child be weak, the causes of weakness, and strengthen it. things that strengthen the womb and c Coral, as Kermes-berries.

Or, *Take Magistery of Coral a dram, Pre pared half a dram, Ivory shaved a dram, half a dram, grains of Kermes a dram, Mar fii with Pearl two drams, make a Powder.* Abortion be at hand, and the pains incre this Powder with a raw Egg. Or, *Take C of red Rose two drams, red Coral, and Mast a scruple, give it presently.*

Use the Countesses Ointment outward the Loyns, Reins, Peeten and Perinæum. *Take Oyl of Roses, Mirtles, Mastich, Quinc Two ounces; Oyl of Mints an ounce, Rabbits*

...of, liquid Storax, each two ounces; Oyl ... by expression a dram, with wax make an ... Of the same with Pitch, Rosin, Colo... may make Plaisters. Let her hold ...one in her hand, or tie it to her navel, or ...agle-stone under her Arm-pits, or Co... Smaragds, Diamonds. If she will not ...Child up, you must give over Astrin... and use Lenatives.

...tion, whether the straitness of the womb, is ...t cause of Abortion?

...natus, in de morb. saith, That the womb ...abortion, if they be windy, thick, great, or ... And he shews in another place, That ...ril, ...n may be from the straitness of the womb. ...another place he saith, If a woman ...mouth, or fifth month miscarry, often, and ...it is because the womb will not stretch. And ...confirms the same, and it stands to reason, ...ral birth is when the womb cannot con... child for its growth. Therefore if it be ...rally too little, it is the cause of Abor... And though Nature hath made the womb ...the child, yet if it be not made large ..., it cannot contain it; so the stomach is ...es so strait, that it cannot hold an indif... quantity of meat, as others can.

Lib. de superfœtatione. *De nat. puer. c. 12.*

3. *Of the Signs of Natural birth, and the manner and government of such as bring forth.*

...her time of her being to be delivered, let ...her take heed of astringents and thickners, but

but let her eat meat of easie concoction,
good juyce, and sit every fourth day in a
Of Mallows, Fenugreek, Linseed, Mug
Chamomil-flowers: and after let her back
belly and privities be anointed with the
lage of Althea-seed, and Oyl of Lillies, and
child be strengthned.

But when she hath pains from the navel
groyns, and in the back, then the ligame
vessels are broken, by which the child
the womb. And because the Womb
strains to discharge it; the membranous
are extended, and commonly there are very
pains, and throws, or the child will not be
and it is an evil sign when throws cease,
the expulsive faculty is weakned. And
the Midwife provoke throws till the time

When the Membranes are broken, the
flows out, that comes from the urin and
the child, first little, then more, then
blood, and the orifice of the womb be
open to let out the child. And before thi
you must not provoke throws. Then let the
wife put her finger into the orifice of the
and she shall perceive something round and
as an Egg. Let her not lie on her back
with her back up, that she may breathe
freely.

After the child is born, you must press the
in the Navel-vessels, towards the navel of
fant, and take heed that you lose not
blood in cutting of the Navel-string, for
destroyed, weak children, and you must
fetch out the Secundine with the child: and
in the womb, and let your hands with wa
and put them into the womb, and fetch it

Chapt. 3. Of Natural hard Travail.

gh Child-bearing since *Eves* sin is ordain-
to be painful as a punishment there-
sometimes it is more painful then ordi-.

firſt is from the mother, and the expul- *The Cauſe.*
ſory. 2. From the Child. 3. From the
. From the mother, as when the womb is
nd the mother is not active to expel from
ſs or diſeaſes, or want of ſpirits, of which
raiſes.

s from the Birth when they are Twins or 5. *Aphor.*
and both ſtrive to go forth at a time, or if 55.
ild ſtick to a Mole, or be ſo weak that it
break the membrane, or if it be too big
, or in the head only, or if the Navel-vei-
twiſted about his neck.

s from the paſſages when the membranes *Fabric.*
k, the orifice too ſtrait, and the neck of the *cent. 3.*
is not open ſufficiently, as in ſuch as labour *obſ. 57.*
firſt child, or are very fat. The paſſages are
d and ſtraitned by tumors in the adjacent
or when the bones are too firm and will
en, then the mother and child are both in
, or when the paſſages are not ſlippery,
n they are broken too ſoon by reaſon of the
mbranes, or the water flows forth ſooner
ought.

may know hard travel by faint throws, *The Signs.*
me at a great diſtance. And you muſt
er all things concerning the Mother, Womb
hild.

The Prognostick. In hard Travel, the mother and child [illegible] danger, and the Perinæum sometimes [illegible] with the skin from the Privities to the [illegible] If a woman be four dayes in Travel, [illegible] scarce escapes.

The Cure. All things that move the Terms are [illegible] make easie delivery, As Myrrh, white [illegible] White Wine or Lilly-water, two scruples [illegible] dram, some give a drop of Oyl of Amber [illegible] vain-water, or a scruple of mineral Borax [illegible] dram, but begin with gentle things, as a [illegible] of Cinnamon-water. Or, Take *Cassia Ligneta, Tormentil, each a dram; Cinnamon half a dram, Saffron a scruple, make a Powder, give it dram.* Or, Take *Tormentil a dram, Cassia Lignea a scruple, Saffron grains, give it in Sack.* Or, Take *Cassia Lignea dram, Diptany, Amber, each half a dram; Coral, Borax, each a dram and half; Saffron a scruple half a dram.*

Or give some drops of Oyl of Hazel in [illegible] ent Liquor, or two or three drops of Oyl [illegible] narum in Vervain-water, some prepare the [illegible] dine thus: Take *the Navel-string and dry it in the Oven.* Take *two drams of the Powder, Cinnamon a dram, Saffron half a scruple, with juyce of Savine Troches, give two drams, or wash the Stone with wine, and bake it in a pot then wash it in Rose-water and wine.* Take *half a dram of it, long Pepper, Galangal, each half a dram; Plantane and Nettle-seed, each a dram and half, Lavender-seed four grains, make a Powder.*

Or, Take *Labdanum two drams, Storax calamita, Benzoin, each half a dram; Musk and Ambergreas, each six grains; make a Powder, or a Perfume;* Or use Pessaries to provoke the [illegible] Take *Galbanum dissolved in Vinegar* [illegible]

drams, Saffron a dram, with Oyl of Lilies ...ssary. An Oyntment for the Perfect ... Take Oyl of Kail two ounces, juyce of ...ches, of Leeks and Mercury, each half an ...ounce to the consumption of the juyce, add ... dissolved in Vinegar half an ounce, Myrrh ..., Storax liquid a dram, round Birthwort, ... Cinnamon, each half a dram; Saffron a ...ough wax make an Oyntment.

...neeling provoke the Birth and Amulets, ... her skin about her middle, the Eagle-...stone to her thigh. ... Aphor. 39. Levi. Lemn. de oc. nat. mir. lib. 4. c. 12.

...ness be the cause, refresh her with Wine ... the nose, Confect. Alkermes, Diamosc. ...

...be Twins, let the Midwife order them ... hands, and help the foremost.

...passages be not slippery, use an emollient ...oa, and Oyl of sweet Almonds, Hens or ...ose, &c. If the belly be bound, give a ... or Suppository.

...n Medicine will not do it, break the Mem- ... with the fingers dipt in Oyl, or cut them. ... the Child is still-born, let the Midwife ... Spices, and blow in its mouth, or drop ... in it, or anoint it with Honey. Aetius tra. 4. c. 23.

...ap. 6. Of a vitious disorderly Birth, or difficulty preternatural.

...hand come not forth first, and the hands ... feet are upwards, there is an ill birth. ...ratti reckons two causes, the largeness The Causes.

Lib. de nat. pu. of the womb, and disorderly motion of ther from pain, also the thickness of th brane, which when it cannot break with it attempts to do with the feet and hands.

The Signs. The Midwife may perceive in what child comes forth.

The Prognostick. All disorderly coming forth is danger ther and child, but there is least dan both feet come forth, this is called by t *Partus Agrippinus.*

The Cure. Let the Midwife reduce it into the the womb when it comes not forth ri place it right.

When the feet cannot be thrust upw the Midwife supple the parts with Oyl, hold of the arm, and help it, and give n

Let her alwaies labour to put the ch right posture by moving it with her han king the mother from the bed, and com in such a posture as may bring the chil right posture, and that soon.

Chap. 7. *Of a slow Birth*

THis is when the Child is longer com then ordinarily, of this *Massa* writes

Epistol. lo. 2. 29. epis. a Venetian Matron conceived of a hus seventy years of age, and brought forth in the fifteenth month blind, and without

Consil. 85. ad christ. vuolcken. which lived five months. *Cardanus* writes his father said, he was born in the t month. And *Mercurialis* writes thus: *Th never seen or written, that a woman had a four years in her belly, &c.* but these are miraculous.

cause is the weakness of the seed, and heat in the womb, which makes the exhalations weak.

Chap. 8. Of a Child dead in the Womb.

When at the time of Child-birth, there is pain and breaking forth of water, which presently without delivery, the child remains in the womb, then the mother or child is in both.

The Causes.

When the travel is vehement from divers causes, they may also cause no birth, for either the mother may lose her strength, and the child cannot come forth, or both may die.

2. If the child be weak, and move little, or the mother may be weak, and the child great; the belly is hard, and both die, or if the child come not forth in a right posture.

3. If the passages are ill proportioned, as when the bones of the Pubes do not give way, or when there is Schirrhus, or other tumor that straiteneth the passages there is no delivery.

Fabri. cent. 1. obs. 64. & 67.

4. The child dies by a disease for want of nourishment, or a fall, stroak, or leap, or passion in the mother.

The Signs.

Whether the child be living or dead, for if it be dead, it will hurt the mother by rotting; and the mother die and child be alive, take it out before the mother be buried.

2. The child is known to be dead, if the Mother and Midwife perceive no motion, but it is raised by throwings given, and when the mother is turned from side to side, it moves like a stone, or

when the face and lips of the mother
and her extream parts livid; and the
were plump, are fallen; her breath
and stinking matter flows from the wom
is a Feaver, horrour and fainting, or
ons, or if the Secundine come forth b
Child.

The Prognostick. If a dead child be not presently taken
mother is in great danger; there are gre
tomes, and strange diseases, of which se
Rousset and others.

The Cure. When the child comes not forth in ti
is alive, it must be taken out by the M
Chyrurgion by cutting the belly and
which in the Chapter following. If it
you must drive, or take it out before it
ther by Medicines or Chyrurgery.

The Medicines are such as stir up the
five faculty, but they must be stronger
fore, because the motion of the child ce
Take *Savin, round Birthwort, Trochis of
Castor, each a dram; Cinnamon half an ounce,
a scruple; give a dram with Savin-water.*

Or, Take *Borax, Savin, Dittany, each a
Mirrh, Asarum-roots, Cinnamon, Saffron, ea
dram; make a Powder, give a dram.*

Purge first, and put her in an emollien
and anoint about the womb with Oyl of
sweet Almonds, Chamomil, Hens and
grease.

Foment to get out the child with a De
of Mercury, Orris, wild Cowcumber,
Broom-flowers. Then anoint the Privie
Loyns with Ointment of Sowbread. Or,
*Coloquintida, Agarick, Birthwort, each a
make a powder, add Ammoniacum dissolved i*

...ach two drams; with Oyl of Kids make an

...Pessary. Take *Birthwort*, *Orris*, *black* ...*Colequintida*, *Myrrh*, *each a dram powdered*; ...*Castoreum dissolved in wine*, *Ox-gall*, *each* ...Or make a Fume with Asses-hoof ...or Galbanum or Castor, and let it be taken ...a Funnel.

...se will not do, use Chyrurgery. It is done ...the hand only, or with instruments, of which ...'s and *Aetius*. *Lib. 6. c.*

Stephens shews how to use the hand with- *23. terrab.*
...uments. When you know the child is dead *serm. 4.*
...) place the woman in the best posture, *cap. 23.*
...er so very fast, &c. see the rest.

Avenzoar takes the same course out of *Schenkius*. *Lib. 5. cap.*
...ions. And because the strength faileth, *2. de difficil.*
...her, and abate pain, cherish the torn parts, *part. corpore humano.*
...vent Symptomes.

...take away pain, and strengthen the parts, ...with the *Decoction of Mugwort*, *Mallows*, ...*Wormwood*, *Mirtles*, *St. Johns-wort*, *each* ...*Sperma Ceti two drams*, *Deers-fat an* ...*with Wax make an Ointment*. Or, Take *Wax* ...*Sperma Ceti an ounce, melt them, dip Flax* ...*and lay it all over the belly*. In some Coun- ...men will not permit these, but leave all

p. 9. *Of the Cæsarean-Birth.*

...belly and womb are cut sometimes to ...take out the child, and this is called the ...*-Birth*, and they that live are called *Cæ-* ...is done in three cases. 1. When the ...dead, and the woman alive. 2. When

the woman is dead, and the child alive, both mother and child are alive.

This is seldom, because either Medicine or it is taken out by other Chyrurgery, work is left to Nature. *Marbias Cornelius* History of one that carried a dead child belly four years, it was taken out by cutting womb and belly, and the mother lived, and ceived with child after: she fainted not time, and the wound grew together with ching; and her terms after came in good and she had a lusty Boy till the second The Surgeons that had cut her afore were for, and the old orifice was open, and the and the women present, would not yield second cutting. Therefore her strength and the Chyrurgion took out a complex but it was dead.

Enchirid. consul. medic. p. 188.

There are more Histories of live children out of their mothers bellies being dead. *Rodrick à Castro* saith, That an Infant cannot in the Mothers womb being dead, except taken out at the very time of her departure, while there are vital Spirits, because when motion and life of the mother ceases, the the child also ceaseth: yet is his Argument force, because the child hath its proper Soul. if it be well, it may live a while in the without benefit from the mother, as it doth it is delivered. But take heed it be not suffocated in the womb, and keep the mothers mouth and let the Midwife never move her hand the Privities, till the Chyrurgion have taken out: and you may know that the child is when the mother is dead by its leaping. *Stephens* shews the way of taking out a dead

Plin. lib. 7. hist. nat. c. 9o.

Rod. à Castro, lib. 4. de morbis mul. c. 1.

Augu. lib. 5. epist. 2. 31.

Lib. 3. de dissect. part. gen. hum. f. 1.

a live child is cut out of the belly of a
er, it is done only left the mother or
or both should die.
this may be done, and both preserved
which is plainly demonstrated by *Francis*
in his Book of this subject, so that there is
of it. For first he shews the necessity
Operation, and next the possibility of it,
that the muscles of the belly, the Perito-
and Womb may be cut without hazard of

Thirdly, He confirms by History what he pro-
by reason, and shews that many wounds of
uscles in the lower belly, Peritonæum and
mb have been cured.
Fourthly, He propounds many more dangerous
than the Cæsarean Section, which were not
ly in themselves. And then he shews the
ner of the operation, and how it is to be done.
refore have recourse to his works, if thou
learn it.

THE

THE FOURTH BOO

THE SEVENTH SECTION

Of the Government

Women in Child-bed, of t
Diſeaſes that come after T
vel.

Chap. 1. *Of the Government*
Women in Child-bed.

PResently after ſhe is delivered, labour
make the After-birth follow, of wh
in the Chapter following, then comp
her in Bed, and give her good Food. L
the Air be temperate, rather hot
cold. Let her beware of Cold that it get not
to the Womb, it will cauſe torment and infl
mations.

be hard anoint the belly and sides
of sweet Almonds, Lillies, and warm

her meat be of a good juyce and easie con-
Hen-broath, and Chickens, and Capons,
Veal, let her drink thin Wine if
Beaver, or Cinnamon boyled in wa-
first daies drunk warm: Let there be no
about her, and let her not rise too soon, avoid
lest the humors be stirred and fall into
part.

she cannot or will not suckle her child, turn
milk from the breast by repellers under the
-pits, as Unguent of Roses, Cerot of San-
dissolved in Vinegar, and to the breasts ap-
Cataplasm of Bean and Orobus-flour with
, or foment the breasts with the decoction
Dill, Smallage; or lay the leaves bruised
them.

before she goes forth, let her bathe with a
-fion of Lilly-roots, Elicampane, Mug-
Agrimony, Borage, Rosemary, Chamo-
flowers, Sceechas, Fænugreek, Linseed, Ci-
peels.

Chap. 2. *Of the Secundine or After-birth, or a Mole that is left after Child-bearing.*

sticks in the bottom of the womb, or like
a ball to another part, the mouth of the
being open or closed.

is not safe to cut the After-birth from the *The Cause.*
Navel

Navel till both be come forth, therefore ... out with breaking of the Navel-string, ... tained, because it grows to the sides of the ... or is swollen by hard travel, or because ... vel-string is broken by the Infants strai... from cold air got in, or from a fright, or ... not having throws fit to exclude it, or ... she is impatient, and will not continue ... posture.

The Signs. The Midwife will declare it, and the pa... is not, the belly swells, there is a Feaver, ... vineſs, and pain in the belly; there is a ſi... loathing from ſtinking vapors, difficult bre... Suffocation and Convulſion.

The Prognoſtick. Many die from the retaining of it if it ... come forth, when matter flows from the w... there is hope that they will rot and come ... in ſixty daies.

The Cure. Firſt let the Midwife draw it gently wit... hand, and uſe ſneeſing, then burn Partridg... thers to the noſe, and Goats-hoofs, as in the ... cation of the Womb.

Then uſe things that expel a dead child, ... tany, Oyl of wood Heracleon after Prepar... Or, Take *Marjoram, Chervil, Penny-royal, a handful; Savin half a handful; Aniſe and ... mel-ſeed, each half a dram; Lovage and P... roots, each three drams; boyl them in water for ... draughts.* Or, Take *Dittany, Troches of M... Borax, each half a dram; Saffron, Caſtor, ea... ſcruple; make a Powder.* Or, Take *round ... wort, two ſcruples; Myrrh a ſcruple, make a Pow... give it in wine.*

Make Peſſaries of Mugwort, Mercury, ... Orris in Powder with Oyl of Keir. Or, ...

wort, Savin, Briony, Ox-gall and Honey, Parsley.

Stronger are of the Decoction of wild ...ber, Coloquintida, Staphisacre, Helle... Honey, and gall of an Ox.

...s are made of Cassia lignea, Nard, Mug... Savin, Penny-royal, Dittany. Or, Take ...ster, Galbanum, each half a dram; Opopa... Cinnamon, each a dram; with Honey make ... for to be burnt.

...foment the Belly with the Decoction of ... Plants: Or, Take *Lupins-meal an ounce, pow... of wormwood half an ounce, Myrrh, Rue, each three ...; with Ox-gall and Honey make a Cataplasm.*

If it come not forth, give a Womb-clyster of ... Decoction of Sage, Mugwort, Mercury, Cala... Penny-royal.

If all fail, inject things to suppurate into the ...mb, and let it be turned to matter, and come ... by degrees, and inject strengtheners into the ...mb.

Of the Mole left after Child-bearing.

You may know it by the signs of a Mole mentioned, she hath no ease after travel, there is pain ...e navel, back and groyns, and much clotted ...d comes away, and yet she hath no ease: the ...e is mentioned before in the Mole.

Chap. 3. *Of the Purgation after Child-bearing diminished or detained.*

This is not alike in all women, for in some women the blood is fresh, in others it is waterish

waterish, cholerick, or melancholick ... bleed more then others, according to ... tution and Country. It is either ... too much, or too little.

The Causes. When they are stopt or lessened, the ... too strait, or the blood flows another way ... is too thick, or the vessels of the womb are ... from its position: the blood is drawn ... passions, fears, or goes hastily to the breast.

The Signs. The just quantity is not to be defined ... it is stopt, the belly swells, the pain is in the ... tom of the belly and groyns; there is ... and a Feaver after it, fainting, weak, swift ... qual pulse; there is soot in the urin. Some ... the belly inflamed, or she voids blew or ... clodds or blood.

The Prognostick. It is bad of it self to have any thing left ... Child-bearing, and worse if it stales long, ... grows melancholick; therefore it is a cause ... many diseases.

Gal. 1. tpid. com. 3. t. 21.

The Cure. First, endeavor to evacuate the blood from ... womb by Frictions, Ligatures and Cupping; ... they will not do, open a vein in the foot.

Then open the passages with external and ... ternal means: anoint the Belly with ... Oyls, or foment thus: Take *Lilly-roots, Birth ... Briony, Angelica, each half an ounce; Mercury, ... wort, Penny-royal, Savin, Calaminta, each a ha ... Tansy, Chamomil, and Elder-flowers, each half a ... ful; Fenugreek and Linseed, each two drams; ... them grosly, and put them in a bag, and boyl the ... water and wine:* lay it to the Privities and ... tom of the Belly.

Give emollient Clysters; and if some dry ... are past, purge with Agarick, Rhubarb, Sc ... Or, Take *Lilly-roots, Althea, each half an ...*

two drams, Pellitory, Mercury, Althaea
; Calaminta, Chamomil, Elder-flow-
each two pugils; Fenugreek and Linseed, each
drams; boyl them, to ten ounces strained, add Oyl
Lillies, each an ounce, Hiera simple half an
Ointment of Sowbread three drams, make a Cly-

Pessaries that provoke the Terms
things to melt and attenuate the blood.
Take opening Roots three drams, Ettory, Maiden-
hair, Sebananth, each two pugils; Anise, Fen-
each a scruple; red Peast a spoonful: boyl
in a pint and half; add Cinnamon-water two
ounces of the five Roots three ounces; give four

Chap. 4. *Of too great a flux of blood after Child-bearing.*

that is too much which makes weak.

It is blood abounding which hath been ga- *The Causes.*
ered nine months in the womb.

It is thick, or spends the Spirits, and weakens. *The Signs.*
There is loathing of meat, pain the Hypochon-
belly-ach, weak and often pulse, dark sight,
in the ears, fainting and Convulsion.

It is dangerous when long, and with fainting *The Prognostick.*
Convulsion. Therefore observe the Pulse, *Hippoc. 3. epidem. 55.*
die suddenly.

what strength she hath, and stop it not sud- *The Cure.*
If it be not very great, order a dyet of roast-
meats, bathed with red Wine, or Pomegranate,
Starch, Almonds, Rice, Quinces, Conserve of
Roses, fleeked Water, and make Revulsions: use
things and strengthen the loose passages.

Anoint

Anoint the belly with Oyl of Ros
under the breasts and sides without
Apply a Cataplasm of red Roses, Bole
water to the Liver.

Then use stronger, and give a higher
in small quantity, and give Syrups to
As, Take old Conserve of Roses two ounces,
til an ounce, of Quinces without spices half
Bole, red Coral, each half a dram; with
rans and Coral, make an Electuary.

Anoint the belly with the Oyntment
Countess, and other Astringents; or use
Fomentations: or let her take into the
Fume of Mastich, Frankincense, red Roses

Then open a vein in the arm, and let
degrees. See Sect. 2. chap. 6. Of Overflo
the Terms.

Chap. 5. *Of the pains after T vel, and torments in the B*

THese are not in the body, and bottom
womb, but in the vessels and membranes
which the womb hangs, and that goes to the
and belly.

The Causes. They are from a constant labour in travel,
the bottom of the womb is pricked to send
from cold air let into it, or clotted blood de
or sharp blood sticking to the womb, and
ing it.

The Signs. They are in the womb it self, you may
if they came from cold by what hath been
and clotted blood will manifest it self.

The Prognostick. They weaken much, and are very trouble
therefore they must be abated.

The Cure. First, take away the cause, or abate the

which hurts the womb fit to be
by these Pills.

Cinnamon a dram, Saffron a scruple, Diacymi-
nigal, Ziduary, each half a dram; make a
with a dram of Peony-royal or Cinnamon-

Take of Cummin-seed steep'd in Spirit of wine
an a dram, Anots-seed, and Ginger, each
Cinnamon a scruple, Castor half a scruple,
der. If she faint, add Cordial Waters. As,
Diacymium a dram, Diamargariton frigid. Ci-
Ziduary, each half a dram; make a Powder.
be cholerick, or the humor thin and
it is a Cholick from Cholet. As, Take
Violets, Borage, each an ounce; Marigold
seed-seeds made with Violet-water half an
water of Borage, Scorzonera, each two ounces:
it as twice.

Incenuate the humors, and loosen the pass-
outwardly. Take Bean-flour, Fenugreek and
each an ounce; Chamomil-flowers and Cum-
seeds, each half an ounce; boyl them in Oyl of
for a Cataplasm.

You may fume the womb with Decoctions &

Chap. 6. *Of the tearing of the Vulva to the Arse, and coming forth of the Womb, Inflammation, Ulcer, Suffocation, and falling out of the Fundament.*

The tearing is in hard travel, when the mother is weaker, and the child great; of which be-

Par. Sect. 11. l. 1. cap. 1.

The womb comes forth from the ... traction of the child or after-birth, ... ments are ſtretched. The Cure is ...

Part I. *Sect.* 2. *Cap.* 15. you muſt not hinder the after-flux by ... let her therefore reſt, and lie on her ... her feet drawn up, with ſweets to her ... ſtinks to the womb, ſo the womb will ... ed, and the flux continued; after this is ... may uſe Aſtringents.

If there be Inflamation from hard Tra... der not the after-flux of blood by Coolers.

If it turn to an ulcer, let the after-flux ... and then cure it.

Suffocation after Child-bearing, is from ... ſtinking after-blood, which ſends up ſtink... pors which kill many. It is cured by Fri... the leggs, Ligatures and Cupping with Sc... tion, applying ſtinks to the noſe, as Caſtor, ... tridge-feathers burnt, Rue. And applying ... to the Privities.

You muſt cure the falling out of the ... ment from ſtraining in Delivery, as ... ſhewed.

Chap. 7. *Of Watching, ... ting, and Epilepſie of ... in Child-bed.*

THeſe are from the motion of the blood ... humors when the after-blood flows not ... ly, and there is a Feaver, of which in ... Book. And from vapors ſent from the ... there is an Epilepſie, which is cured by ... ſion of vapors and humors downwards, ...

...on of the After-blood, which done, ... coms ceaſe.

Chap. 8. *Of the Swelling of the Womb, Belly, and Feet after Child-bearing.*

...commonly from cold gotten into the ..., and the belly ſometimes ſwells, as if ...were another child.

...caused by hyſterical or mother Fomentati... with the ſkin of a new ſlain ſheep, and hard ..., if in Travel they keep a bad diet, or drink ...ch the humours go into wind, and if they fall ...e Legs they ſwell, then take heed of much ...; and after the flux is is paſt, make Evacua... with things that expel wind. As, Take *Colt... and Chamomil, each as you pleaſe: boyl them ..., and foment the parts.* Or, Take *Worm-wood, ...-wood, Betony, Calamint, Organ, Chamomil... Daiſies, Rue, Caraways, as much as will ſerve ...a Fomentation for the Feet.*

Chap. 9. *Of Vomiting, Looſneſs, Belly bound, and not holding of Urine in Women in Child bed.*

...ey caſt up crude and indigeſted meat ſome- ...times, from weakneſs of the ſtomach by ...ſion from the womb, or from the humours that ...to the ſtomach, from the parts near the ..., when the after-flux doth not flow, they

Hip. 1. de nat. mulier.

sometimes vomit blood, or when it is
For the blood not getting out, goes to
Veins and Liver, and in its hollow part
and sharp it opens the Veins, and it
Stomach. Sometimes a Vein is broken
Travel.

Hip. 1. de morb. mul. It is bad of what cause soever it
the strength will fail, and there will be no
to make milk of, if the food be
other humors, they may cause a Feaver
motion. If blood be vomited from a Vein
Liver broken or opened, a Dropsie is to be
therefore stop it, whatsoever it be in this
it be of the meat, give that which will be
digested, that oppress not the stomach
be strengthened.

If bad humors are vomited up, stop
soon, but cleanse with gentle Medicines, and
the way by stool.

In vomiting blood make Revulsion
lower parts by rubbing, cupping them, or
ing in the ham or ankle, and provoke the
flux.

The Flux of the Belly is dangerous if
great, for it weakneth, and threatneth to
Dysentery, or Tenasmus, or Neesing.
sase to stop it presently, lest you stop the
flux with it. If it be from food, not well
let her keep a better dyet, and let the
strengthened outwardly. If this will not
internal remedies, so that they help the
and hurt not the womb, as the Decoction
ley, Syrup and Honey of Roses. Give
also to temper the sharp humors, and
Or give Syrup of Roses, Pulp of Tam
or Rhubarb. And Astringents of Roses

...ceril, Quinces, Coral, and the like. If ...holly stope, the belly must not be bound. ...ve Rhu barb and Astringent outward-...workers of the Terms.

...the belly is bound in women in Child-bed, ...a Suppository of Soap or Honey, and ... or five dayes, give emollient Clysters, ...ma or Cassia.

...y cannot hold their Urin after hard Tra-... a Bath of Bettony, Sage, Bayes, Role-...Penny-royal, Organ, Scrachas, and presently ...oint with this: *Take 1st Puppy-dogs boyled ...d worms, Lillies, and Foxes, till the flesh ...the bones, then take the Fat, and add ...ceol, Storax calamit, Benzoin, Opopanax, ...each a dram; Oyl of Nutmegs by Expression ...ounce, with Goose-grease and Wax make an ...*

Chap. 10. *Of the Wrinkles of the Belly after Child-bearing, and mending of the largeness of the Privities.*

...er the fourth month, Women prevent ...inkles by carrying a clout upon the bel-...in Oyl of sweet Almonds, Jessamine, Oyl ...to loosen the skin, that it may stretch ...without clefts.

...e Belly be already wrinkled. Take *Sheeps-* Tetrabi. 4.
...-suet, Oyl of sweet Almonds, each an ounce; Serm. 4.
...Cats two drams, with Wax make an Ointment. 112.
...the flux is past, add *Oyl of Mastich, or Roses,*
...ake Actius his Cataplasm.

Chap. 11. Of Feavers and Diseases in Women in Child

They have often continual Feavers. T
is the Feaver of Milk about the
third day from the motion of the blood t
womb to the breasts; it is not of many
continuance, and is not dangerous.

But take heed you mistake not a putrid
for a Milk-feaver, for labour and pain for
inflame the humors, and cause putrefactio
though the Symptomes appear not the
after delivery, yet there may be the begin
putrefaction from the heat of the humors
yet, especially if the after-flux be stopt,
which time you must count the beginning
diseases. For a Feaver cannot be long con
nor the motion from Travel last long: the
it is probable the motion is ceased, and the
comes of another cause, which I shall de
presently.

The Causes. They are the stoppage of the After-flux, o
diminishing of it, or the foul humors tha
gathered in the time of being with child, an
red in Travel. Too great purging of the
blood or Lochia signifies Cacochymy, or a
that will come long after *Travel*. If the
flow not in due time, or be stopt, then the
Hippocr. 1. epid. text. 21. and foul humors go back to the great Vein
Liver, and make a putrid Feaver, or inflame
parts.

The Signs A Feaver from milk comes the fourth day
there is heaviness of back and shoulders, and
Lochia flow well, if not, there is the sign of a

...purifie in the womb, there is ...matter voided, the belly is swollen, ...ed when couche. If the Feaver be not ... and the Lochia flow, it comes from ..., especially if when she was big with ... kept not a good diet.

...ever from milk is without danger, and ceases ...eighth or tenth day: that which comes ...pression of the Lochia or After-flux, is ...us and often deadly, except there follow ...of the belly. If black stinking matter flow ...womb, they escape: If the Feaver come ...Cachchymy before Delivery, it is worse, ...it argues much humore, which Nature ...discharge by the after-flux, and the ...h is dejected by hard travel.

The Prognostick.

...ever from milk, requires only good diet, ...ing must not be hindred, for it cures ...which is from stoppage or diminishing of ...ia, must be cured by provoking the after- ...or by another evacuation instead of it; as ...bleeding in the foot to provoke the flux, ...fying the thighs and legs, after cup- ...while the time is, that the after-flux should ...afterwards. For if that time be past, it ...permit, open a vein in the arm, and ...carefully.

The Cure.

...purging: some purge them in a Pleurisie ...seventh day, but beware by reason of ...blocks after travel, and because Purges ...after the after-flux, which is dangerous, it ...to evacuate only by the womb; but if ...of blood cease, and Nature would purge ...from the womb, you may give a gentle ...of Rhubarb, Cassia, Manna, Syrup of Roses,

Valer. lib. 5. obs. 10. merc. 4. de morb. mul. c. 11.

Alterers are thus to be ordered. [illegible] and sharp things, left the evacuation by the [illegible] should be disturbed by cold things.

The Diet. Let it be thin the first daies of lying in, thicker, and so increasing; take heed of [illegible] drink, especially of cold drink.

Question. What Veins are to be opened [illegible] that lie in, and have a Pleurisie?

They have Symptomatical Feavers; also inflammation of the Pleura, Jaws or Liver, cause some of the foul humors are sent to private part, and make an inflammation to the Feaver is joyned, and the causes are as mentioned.

If there be a Pleurisie, she is in great The Question is, Whether she must bleed es, below? I say thus: First, This Feaver is no perly Symptomatical, but primary, and inflammation its associate, while nature send of the matter to the Pleura or other part.

Secondly Note, That Nature is in an error she sends the vitious humors, which she expel by the womb to the Pleura.

Thirdly Note, That the vitious motion ture is not to be helped therefore, which be done, if you should presently open a v the arm; but the blood is to be voided womb, which is Natures way.

Fourthly, If the Pleurisie be not abated pening a vein in the ankle for revulsion, b Symptoms continue or increase, you m continue to open the veins beneath, because evacuate not from the part affected, which i cessary in such a dangerous disease. It is

matter is fastned to the part, that it cannot be brought to the womb by revulsion.
then you may open a vein in the arm
side, to evacuate and drive the blood
part or there about, or she will be in
of death.
fear not, that Nature will be taken from
ary motion towards the womb thereby,
vein that was opened in the foot, preven-
: and if you fear any danger, you may
it by Frictions and cupping of the legs,
you let blood in the arm.
And you may give Clysters, that may cause the
ors moving upwards, to come down, and
the passages of the womb, that blood may
out the better.

As, Take *Pellitory of the Wall, Mallows, Althæa, Colworts, each a handful; Chammomil-flowers half a handful, Fænugreek and Linseed, each half ounce; boyl them in Water, to a pint strained, add Electuary an ounce, Diacatholicon or Cassia half an ounce, Oyl of Violets two ounces, make a Clyster.*

If the Feaver abate, and the time of the flux of Lochia be past, give a gentle Purge.
Cure the rest as an ordinary Pleurisie, onely
heed that while the After flux lasts, you give
binding Medicine.
Also she may have a Quinzy while she lies in,
the vitious matter flows to the jaws. The
of which bleeding is to be done as in the
risie, but the rest is to be done as in the
nzy.
And if the Liver be inflamed by the motion
the humors to it, you must bleed as in the
urisie and Quinzy. Yet it is not so needful
in

in the Arm as in the Pleurisie, by reason
greater distance of the Liver from the Ar
the Pleura and the Breast are nearer, and
more with the Arms, but the Vein in the
near to the hollow Vein, as the distribution
upper Veins to the Arms.

The rest of the Cure of the Inflamm
the Liver, is in *Lib.* 3. onely observe th
must not use too great Coolers or Binders
men in Child-bed, but things that are
parts, lest the flux called *Lochia* or After-
should be stopped.

T H

THE FOURTH BOOK.

THE THIRD PART.

Of the Diſeaſes of Womens Breaſts.

THE FIRST SECTION.

Of Diſeaſes of the Breaſts.

Chap. 1. *Of the increaſed number of Breaſts, and greatneſs extraordinary.*

THough Nature hath ordained two in all Women: yet ſome have Breaſts like Men: others have had two on each that had Milk. *Card. l. 8. c. 43. de rerum varietate.*

The figure of the Breaſts is round pointed at *obſ. 7.* *Cabrol.*

at the nipple a little, it ought not to be
hard, and of an indifferent bigness, and
they be indifferent, though they hold not
milk, lest they be subject to Cancers and
mations, and when they are too big, they
a temperate heat.

The Causes of over-great Breasts, is much
and the strength of heat attracting and con
it; these are remote causes, but the im
cause is the largeness of the passages and lo
which is in the first conformation, and furth
by idleness, much sleep, and few terms, and
handling of the Breasts, by which the blood
the heat is drawn to the Breasts.

The Cure. It is easier to keep them from growing
then to abate them when too big: with goo
and Topicks that repel by cooling, and bind
and drying. As, Take *Mirtle-leaves, Hog*
Plantane, Mints, red Roses, each a handful; Pom
granate-flowers two pugils, boyl them in red wi
and Vinegar, and with a Sponge apply it to th
Breasts, and let it dry: or apply Hemlock bru
sed with Vinegar, Or, Take *Powder of Comfr*
roots two drams, Pomegranate-flowers, red Ros
Frankincense, Mastich, each half an ounce; Ba
ley-flour, red Oaker, each an ounce and half;
Rose-water, the white of an Egg, and a little V
gar make a Cataplasm. These may be laid to
Breasts, and under the Arm-pits, to astringe
Vessels, and hinder the blood from flowing
them.

Hemlock, Henbane, and other Narcotick
forbidden, because they weaken the natural h
and hinder the breeding of milk.

Dryers and Discussers are good in women th
have great Breasts after weaning, to consume the
moisture

...s, Take Bean and Orobus-meal, each ... and half, Comfrey-roots in powder half ... mints three drams, Wormwood, Chamme... and Rosts each two drams: boyl, and ... ounces of Oyl of Mastich, make a Cata...

...reasts are too little, when the Flux of ... the Breasts, is hindred, diminished, inter... revelled, or turned another way, or when ...d is not drawn by the Breasts, as in a dry ...mine, much Labour, or in Watchings, Fea... and other diseases that consume the body. ...me is when the radical moisture of the ...sts is consumed.

...You must remove the cause that breeds it, and ...friction will attract blood, and foment with ... water, in which Emollients have been boyl... with white Wine, and then anoint with Oyl ...sweet Almonds, or of Indian-nuts.

...lness of the Breasts is cured by Astrin...

Chap. 2. *Of Swelling of the Breasts with Milk.*

...When the milk-carrying veins are too full, ... the Breasts swell all over, or in part, and ...ned by stretching and red. Sometimes the ... congealed, and is a hard Tumor.

... cause is abundance of milk or blood that ... it, or the weakness of the child that cannot ... because he is weaned.

...ften ceaseth without Remedies. Sometimes ... an inflammation, or the milk hardens to a ...

You

The Cure. You must hinder the breeding of [illegible] of which hereafter, and consume that [illegible] bred; in women that give suck, the [illegible] draw them, or a Puppy. Or use a Gl[illegible] with: they which will not give suck, [illegible] this: Take *Barley-meal, of Lentils, Alth[illegible] Chamomil-flowers and Mints, each half an ou[illegible] nut-castus-seeds two scruples: boyl them in [illegible] a little Vinegar, Oyl of Dill two ounces, [illegible] plaster.*

Chap. 3. *Of Inflammation Erysipelas of the Breasts.*

SOmetimes the tumor in the breast is in[illegible] from blood, but though plenty of mil[illegible] an inflammation, blood is the immediate [illegible] for milk as it corrupts and grows hot, incr[illegible] pain, and so the blood staying in the small [illegible] lar veins, being out of the vessels, is hot, [illegible] and inflamed. There are other causes, as [illegible] falls, straitness of cloaths, and other hurts [illegible] Breasts.

The Signs. A hard and red swelling shews inflamm[illegible] with beating pain, and a Feaver.

The Prognostick. These inflammations are commonly w[illegible] danger, but because the Breasts are so lea[illegible] have many kernels, and little heat, they [illegible] Cancers and Scirrhus.

The Cure. If you fear a great flux of blood that [illegible] crease the inflammation, let blood in a [illegible] rick body. But if it come from stopping [illegible] terms or after-flux, first open the vein [illegible] ankle, and scarifie the legs, then (if no[illegible] open the arm.

...coming to the Breasts, nourish ...tion, give a gentle Purge of Manna, ...like. If the blood be too hot, or ...hot humors that help the motion of ... Use Alterers, as Lettice, Endive, Pur... Water-lillies, and the like.

...Repellers after these, but such as are weak ...cold, as a clout dipt in Water and ...with Oyl of Roses applied to the Breasts. ... Lettice, Purslane, each a handful; red ...a handful: boyl them in water, add Vine... ounces, make an Epithem.

Take Nightshade, Lettice, each a handful: ...them, stamp them, and add Barley-meal two ounces, ...powder of Chamomil-flowers half an ounce, Oxy... of Roses, each a dram; make a Cataplasm.

...the beginning of the Inflammation is ...add Discussers with your Repellers. As, Take ...bread crums, Barley-flour, each an ounce and ...Meal and Fænugreek-flowers, each half an ounce, ...of red Roses and Chamomil-flowers, each two ...boyl them, add Rose-wingar an ounce, Oyl of ...and of Chamomil, each an ounce; make a Cata...

...length use only Discussers. As, Take Bean..., and of Lupines, and of Fænugreek, and Linseed, ...powder of Chamomil-flowers, each an ounce; make ...plasm.

...matter grow hard, use Emollients and ...ness. As, Take Mallows a handful, boyl ...they are soft, add powder of Linseed, Al... Chamomil-flowers, each an ounce: boyl them ...add Oyl of Jessamine an ounce, make a Cata...

...tend to suppuration, lay a Plaister of ...them. Or, Take Mallows and Althæa, each

To be a skilful Physitian study my Sennertus, Platerus, Riverius, Bartholinus, and Riolanus, of the last Edition.

each half a handful; boyl them till they ... them, and add powder of Althea-roots ... powder of Line and Fænugreek-seeds, ... Leaven half an ounce, add Ointment of ... ounces, make a Cataplasm.

When there is matter, and the ... breaks of its own accord, it is well, other ... it with a Lancet, or some sharp Medi... let out the matter, and then cleanse it ... Turpentine, Honey of Roses, each an ounce; ... scruple. The ulcer will be hard to be cur... cept you dry up the milk in the other Bre... reason of much blood that will flow thi... breed milk.

Question. *whether the Inflammation of the ... be from blood alone, or from milk also?*

The inflammation and swelling in wo... Child-bed upon their Breasts, is from the ... of too much milk, and it is with redness and ... and beating or pulsation: and it is not only ... blood, for tumors (as in other parts) are ... pure or unmixed, but there are other h... with it. Therefore it is certain, that whe... is drawn by heat or pain, or comes of it sel... Breasts, and begins to corrupt, the milk al... be corrupted.

Of the Erysipelas of the Breasts.

This Erysipelas is from fright or anger ... turns presently to a Phlegmon, and is ... the Inflammation of the Breast.

Lay no cold astringent Repellers, or fat ... but things that sweat, as Hares-horn, ... Earth, Cardous must be given with Elder-

that thin blood that causeth the inflam-
apply outwardly hot a Pledget dipt in
ter.

Chap. 4. *Of the Oedoma of the Breasts.*

flegmatick tumor is in chachectick wo-
men that have the white Feaver; it is cold
ure, and pits, because the part is loose and

a loose tumor, almost insensible of pain, *The Signs.*
the finger laid on, leaves a pit. It is larger
the Terms are at hand, and abateth when
are past.

it come from a Cachexy, and a disease of the *The Prognos.*
, it is dangerous: but it commonly ends *stick.*
olution, or dissolved.

e Cure is by dry and hot means; and if it *The Cure.*
a Cachexy or want of Terms, they must
be removed: then use Topicks that discuss,
olve, and strengthen, let them be but tem-
ly hot, lest you discuss the thin, and leave
which will cause a Schirrhus.
e therefore Fomentations of a Lixivium of
d Colewort-ashes, and Sulphur, or a De-
of Hyssop, Sage, Organ, Chamomil-flowers,
noint with Oyl of Chamomil, Lillies, Bayes,
ke *Barley-flour four ounces, of Linseed, Fenu-*
Dill, Chamomil-flowers, each half an ounce;
meal an ounce, with Oyl of Chamomil and
a Cataplasm.

Chap. 5. Of the Scirrhus of the Breasts.

IT is a hard tumor without pain, from [melan]cholly gathered in the veins that flows [to the] Breasts; or it is thick flegm dryed. Sometimes both humors are mixed together, or more, and makes a baſtard Scirrhus. And if burnt blood abound moſt, it turns to a Cancer; and if melancholy be moſt, it is not a Scirrhus, nor Cancer.

The Signs. There are two ſigns of a true Scirrhus, hardneſs, and want of pain, if it be fixed. It is sometimes white, ſometimes black or blew, as the humor is. If it be a baſtard Scirrhus, there is heat and pain; and if they increaſe, it turns to a Cancer, and the veins grow blew about, and begin to ſwell.

The Prognoſtick. The bigger and the harder it is, the more difficult it is to be cured. If hairs grow upon a Scirrhus, it is incurable, and it eaſily turns to a Cancer.

The Cure. After Univerſals, and the Cauſe is removed from the womb, or the whole body, let the containing cauſe be ſoftned, made thin, and digeſted. But beware of two things. Firſt, That the thin parts be not diſcuſſed by too hot medicines, and the thick left, for ſo it will be incurable, and as hard as a ſtone. Secondly, That you ſcirrhus not the matter by moiſtning Emollients, ſo that it turn to a Cancer.

The Ancients either uſed none, or a dry and moiſtning medicine only. You muſt ener[ate] *Inſt. l. 50. Fa. 1. ſec. 1. c. 6.* Moiſtners and Emollients with Digeſters by [turns] or mixed.

Foment with the Decoction of Mallows, [and]

...grock and Linseed, Bruit-wurtine, and ... flowers. Then anoint with Oyl of sweet ... Camomil, Hens-grease, Veal-marrow, ... of Althea. Or apply this Cataplasm: ... Althea, Mallows, Bruit-wurtine, Fennil-seed, ... ful; boyl them soft, stamp them, add Barley ... flour, Linseed, powder of Althea-roots, Cha... flowers, each an ounce. Or lay on the great ... Plaister, and that of Frogs. Then ... Wine upon a hot stone, and let the Fume ... ved. And apply a Plaister of Ammonia... dissolved in Vinegar.

If it be a Bastard Scirrhus, you may fear a Can... Then after Universals and Bleeding, take ... the dispostion of the Bowels that breeds ... humors.

If you fear a flux of humors, use Oyl of Roses, ... juyce of Plantane, and if there be heat, stir ... first in a Leaden Mortar, till they change ... colour, then add Cerus, Litharge, each ... ounces, with Wax make an Ointment.

Chap. 6. *Of the Glandles or Kernels in the Breasts being swollen, or of the Scrofula and Struma in the Breast.*

...sis saith, The Struma and Scrofula in the ... breast, are rare.

... from a thick humor, flegm or melancho- *The Cause.*
...struma is with pain sometimes, and is ... Cancer, or seems to turn to a Cancer, but ... many years at a stand. But let the cause ... it will, it comes from stoppage or dis...

order of the terms, by reason of the great ... of the Womb with the Breast.

The Signs. The Glandles or Kernels are to be felt ... not before, there is one great unmoveable ... and the rest are small.

The Prognostick. It is hard to be cured for two causes: ... thinesse of the matter, and the deep lying ... They which are near the skin, are easily ... ved.

The Cure. After purging and bleeding: use Em... and Discussers that are strong, as in Sc... Take *Orris-roots three ounces, boyl them in ... stamp them, add Turpintine, Oyntment of ... each three ounces; Mucilage of Fænugreek ... ounce.*

Or, Take *roots of Althæa two ounces, Brier... an ounce, Orris-roots half an ounce; boyl them ... white wine, stamp them, add Ammoniacum ... in Vinegar, and Bdellium dissolved in Wine, ... ounce; with Pitch and wax make a Plaister.* ... cannot be discussed, suppurate or cut it, ... is troublesome and dangerous.

Chap. 7. *Of the Cancer of the Breasts.*

6. *Aphor.* 38. *Hippocrates* saith, *That an occult Cancer is better not cured than cured; for if cured, they ... soon die, but if not, they live long.* Many ... have lived long with good order of diet, ... Cancer, as if they had no disease, so saith ... *Fabricius*, and that if the Cancer be not ulc... they may live forty years without pain: ... you lay on Emollients and Suppuraters, they ... in half a year.

Cent. 3. Obs. 87.

The Causes.

...breasts are spungy and loose, and there- ...Cancers breed often there, but the Cause is ...the Womb, when they are of a hot and dry ...tion with burnt blood, and when the ...stop, and then the humors flie to the Womb ...make a Cancer, either with, or without a ...foregoing.

The Signs.

A Cancer that ariseth of it self, is hard to be ...ed at first: for it is like a little tubercle, ...bigger than a pease, and grows up by degrees, ...spreads out roots with veins about it. And ...the skin is eaten through, it is a stinking ...er, and the lipps are hard, and the matter ...

The Prognostick.

...is hard or never cured, because the black hu- ...that causeth it, is very troublesome, and hath ...peculiar malignity, which is fermented, and ...worse with Emollients and Suppuraters, ...which loosen the vessels, and dilate them, so that ...humor flows easier to the part, and the cor- ...humors get easier to the parts adjacent, and ...them.

The Cure.

A Cancer not ulcerated, is to be let alone, by ...the counsel of *Hippocrates*. But let blood, and ...purge melancholy often. But use no Topicks ...may rot or provoke the part, but things that ...experience take away pain; as Nightshade- ..., Snails boyled, and Frogs in Oyl, and with ...of Frogs made into an Oyntment, or Me- ...s of Lead.

...Take *Oyl of Roses two ounces, juyce of Night- ...berries an ounce and half, Ceruss washed, Su- ...of Lead, each a dram; Pompholygos half an ...mix them in a Leaden Mortar, till they are ...*

...use Cray-fish-ashes, and the ashes of the in-

ward rind of an Ash-tree, or Herb Robert

Lib. 2. De cur. vulner. c. 3. Cent. 3. Obs. 87.

Arcæus teacheth how to cut them out, and burn the part, if they be deep and ulcerous. *Fabricius* shews, that you must burn after to consume the reliques, and stop the blood: after cleansed; Take *Herb Robert, Verbascum, Scabious, Caprifolium, or Honey-suckles, Dittany, grass, each equal parts: burn them, take the ashes and with six ounces of Nightshade-water in a Mortar mix them.*

After cutting out the root, purge melancholy often, and provoke Terms or Hæmorrhoids, if they return.

Give Treacle Mithridate, with juyce of Borage, Sorrel, Cray-fish-broath, and Asses-milk.

Ant. Chalmiens.

This Water is good against all Cancers. Take *Mouse-ear-roots, Clowns all-heal, each two ounces; Mugwort, Celandine, Herb Robert, Agrimony, Tormentil, Scabious, Avens, Flax-weed, each a handful; Fennel-seed three drams, Elder and Rosemary-flowers, each a pugil; boil and sweeten it with Sugar.* Foment and wash the Cancer with one part of it, and let the dregges be applied as a Pultis.

Fuchsius his blessed Powder. Take *white Arsenick that shineth not like glass an ounce, powder it, pour Aqua vitæ upon it, and pour it off, add more Aqua vitæ every third day for fifteen days.* Then Take *roots of great Dragons gathered in July or August, sliced and dried in the wind, two ounces.* Thirdly, Take *bright clear Soots of the Chimney three drams, make a powder.* Keep it close stopt in a glass, the older the better, use it not till you see it.

For a pallative Cure, keep it from increasing and take away pain with this Water. Take *Celandine-roots and Herb Roberts, each a handful.*

...ght, Night-hade, Bugloss, Borage, Purslane, ... Buttery, each half a handful; a Frog, and ... of Eggs, with Quince-seeds and Fennel ... each an ounce; Rose and Eye-bright-water, ... distil them in a Leaden Still.

... Cancers as other Ulcers, for Emollients, and Drawers exasperate and kill with pain. *Lib. 6. c. 30.*

Chap. 8. *Of Ulcers and Fistulaes of the Breasts.*

After Universals, dry up the Milk, and if the Breasts hang down, bind them up, that the humors flow not down, and move not the Arm on that side. Then cleanse it with the Decoction of Liquorick, Zedoary and Agrimony. Heal thus: *Take strong Wine five quarts, Rhois Obsoniorum, Cypress-nuts, each four ounces; green Galls two ounces; boil them to the Consistence of Honey.* If you fear a Fistula, enlarge the Orifice, and take away the Callus, and heal it as an ordinary Ulcer.

Chap. 9. *Of straitness of the Passages of the Breasts.*

When the Veins and Arteries are not wide enough to contain Blood to be turned, there is no Milk.

The Causes.

They are stopt by thick humors, as the vessels of the womb are, the cause is the stoppage of the Veins, or hard tumors in the Breasts that stop or hinder it.

When the nipple hath no hole for the Child to

suck, it is from the birth, or a wound or sore an Ulcer.

The Signs. There is little milk, and the Breasts the Breasts swell, and milk cannot be sucked fault is in the paps, or the veins of milk.

The Prognostick. An obstruction from gross humors may red. If it be from a Scirrhus or Scar after cer, it is incurable, and so the Nipple bore out a hole.

The Cure. If it be from thick humors or blood, at it with proper things, as Fennel, Dill, P Anniseeds, Pease, Rocket-seed, or Earth- made into Cataplasms or Fomentations. rubbing of the Breasts, opens the Milk-veins

Chap. 10. *Of strange things in the Breasts.*

HAirs, Stones and Worms have been found the Breasts. A Worm breeds from pu blood, and is like a hair; the same may be back and navel, as I shewed. And a good thor writes, That a woman pained in her brea could not be eased till Imposthumes broke, worms came forth.

Bald. Ronsæus miscel. epist. 10. *Lib. de occult. natura.c.*12.

Levinus Lemnius saw Stones that grew in Breast.

Chap. 11. *Of the Diseases Nipples.*

THey are either wanting, or lie hid, one or b which hinders giving suck. If it be from birth, it is scarce cured; as also when the Nipp is eaten off by an Ulcer. Wh

they come forth firſt, uſe a ſucking In- *Amatus Luſit. cur. mid. cent. 3. cur. 31.*
, and then apply Puppy-dogs to ſuck.
be no hole from birth, or ulcer heal-
urable: if it be a little, often ſucking
arge it.

The clefts in the Nipples is an uſual evil, and
great pain in Nurſes; and if it continue
turns to foul ulcers, that they cannot
ck.

To prevent this evil, in the two laſt months of
with child, wear two cups of Wax over the
les with a little Roſin.

They are cured thus with Oyl of Wax, Mir-
Ointment of Lead, Tutty. Or, Take *Tutty*
a ſcruple, Allum half a dram, Camphire ſix
, with Capons-greaſe and Ointment of Roſes
an Ointment. Or,

Take Pomatum an ounce and half, Maſtich, a ſcruple,
of Gum Traganth and red Roſes, each half a
Or,

Take Ointment of Lead, Pomatum, each half an
Frankincenſe, Bole, each half a ſcruple: mix

When the Infant is to ſuck, waſh the Breaſts
with white Wine and Roſe-water.

That the Child may ſuck without pain to the
let her have a Tin or Silver Nipple, and
it with the Pap of a new killed Cow, and let
ild ſuck that.

THE

THE FOURTH BOO

THE THIRD PART.

THE SECOND SECTION

Of the Symptomes o the Breasts.

Chap. 1. *Of want of Milk, a not giving Suck.*

THere are many Causes of want of either there is little Blood to bre or the milk-making Faculty i Breast that makes Milk, is not rig the Instruments for blood-making are d pered.

Sometimes the matter is consumed by a Fe

when they hath risen, or from care or
vexations, sweats, or loose belly. Or
weakness of the Infant that cannot draw
also fullness, fear and the like, may hin-
der from flowing to the Breasts.

The Signs. Want is wanting when the Breasts are flaggy,
soft nor, and little milk is sucked out. The
of the Causes thus: If it be from the Liver,
will be signs of its distemper: if from great
ation, that is known: the fault is known
the breasts, if as oft as they lie to, they
have no milk, and the breasts are small and
shrivled; or if Medicines to keep down the
milk, have been applied, she will tell you:
or if it be from weakness of the child, or passions
thereof.

The Prognostick. The inconvenience is little to the Nurse, but great to the Child; therefore get another Nurse, or cure her.

The Cure. To breed milk, give things that breed much and good blood, of easie concoction. Medicines to breed milk, are Fennel-roots, and all green things that bear, and are not very dry, which are few, but infinite are they that hinder milk, as things hot and dry, and cold things.

Those increase Milk, Roots of Smallage, Seeds of Parsley, Dill, Basil, Anise, Rocket, Earth-worms in juyce of Fennel and dried, or burnt in a dram or two, fasting for some mornings, or Goat or Milk-stone a dram.

Compounds are: Take *green Fennel, Parsley, a handful; Barley two pugils, red Peas half a pint: boyl them, and with Sugar sweeten them, of chicken-broath.* Or,

Take

Take green Fennel six drams, Barley two ... boyl them in Broth and strain them. Or, ... red six drams, Anise a dram and half, ... half a dram: give a dram or two in Broth.

Or, Take *Cows udder dried, dry it ... and powder it. Take half a pound of it, Anise-seed, each an ounce, Cummin-seed two ounces, four ounces, make a Powder.*

Hot Fomentations open the Breast, and ... Blood, as the Decoction of Fennel, Smallage ... stampt Mints applied. Or, Take *Fennel and ... slay green, each a handful, boyl and stamp them ... Barley-meal half an ounce, Gith-seed a dram, ... calamite two drams, Oyl of Lillies two ounces, ... Bulls.*

A Dropax and Synapisme, or Plaister of Mustard, are good if often changed.

Chap. 2. *Of too much Milk.*

THis is when much blood flows to the Breasts and the Mother will not give suck, or when the Child, for the Infant cannot suck it as fast as it breeds, when there is much blood, and great breasts that cannot make Milk.

The Prognostick. If Milk be kept, and cannot be sucked out by the Child, these are swellings, inflammations, pains, curdlings, and corruption. Children that suck much, if they be full bodied, have a Congestion.

Aviii. 7. De hist. ani. c. 12.

The Cure. The first coming of Milk is not to be hindred, but when there is more then the Child can suck, it is abated with a slender diet of little nourishment, as Barley, Pot-herbs-water. By letting

cupping, or by Repellers to the veins
arms, above the breasts.
Calamint, Smallage, Agnus-castus, Cor-
mock: to abate Milk, Mints and Smal-
doubted.

unds. Take *Smallage, Mints, Mallows,* *Mercur.*
ful; *Fænugreek, Cummin-seed, each half* *Plat. Dios-*
Chamomil, Melilot-flowers, each a pugil; *cor. diffu-*
and fomente, add a little Wine, or make a Pul- *sive.*
with Bean-flour and Oxymel. Or, Take
-seed, boyl it in Vinegar, and with a Sponge

They which will not give suck, let them so-
with this Decoction. Take *Mallows, Bays,*
Smallage, Parsley, Mints, each half a handful;
after with Oyl Omphacine. Then take *Tur-*
-seed with Wine and Rose-water three ounces,
Eggs two or three, Saffron a scruple, with wax
a Plaister, with a hole in the middle, repeat
anayes before Supper.
you fear inflammation by too great a flux of
repel with a Cataplasm of Lettice, Water-
Poppies, Houseleek. Or, Take *Turpentine*
with Mint-water three ounces, Cummin-seed,
Mints, each half an ounce; Saffron a scruple, with
make a Cerot.

Chap. 3. *Of Curdling, and other faults in the Milk.*

long in the breasts, the thin evaporates,
the thick remains, and hardens the ker-
nence are hard tumors, because the cheesie
the Milk is apt to harden. Sometimes Milk
thick or too thin, sharp, salt, or the like.

The

The Signs. The tumor from Milk curdled, is ... the plenty of Milk retained that make ... pain, and little tumors.

The Prognostick. If curdled Milk be strong in the Breast, ... ly turns to an Imposthume and Inflam...

The Cure. To hinder curdling. Take *Powder of ... riander-seed, each two ounces; Oyl of Dil... with wax make a Liniment.* Or, Take *Oyl of ... Chamomil, Dill, Rue, each an ounce.*

To dissolve curdled Milk; Take *Fen... Eryngus, each an ounce; Mints a handful, g... nel half a handful, Aniseed a dram: boyl th... plut, add Syrup of the two Roots and Oxymel, ea... ounces.*

Foment with the Decoction of Fennel, ... Southernwood, Chamomil, Melilot-flowers, ... greek, Linseed, Parsley-seed, Smallage, or ... them, or Mints with Butter, and apply it. If ... hard, Take *Mints, Colewort, Bran, each a ha... boyl them in Vinegar, and apply them.*

Or, Take *juyce of Smallage, Dill, Colewort, ... a handful: boyl them soft, and bruise them, add ... of Mirrh, Orris, each two drams; Saffron a ... Oyl of Rue an ounce, Vinegar an ounce and half, ... a Paltis.*

Chap. 4. *Of Milk coming fo... at wrong places.*

Milk hath been known to come forth ... the Uria, or by the Womb, by whi... sage is the doubt; the short way is fro... Breasts-veins to the Epigastrick-veins, fro... Epigastrick to the Hypogastrick, and so ... Womb, rather then from the Pap-veins to ...

Bre...

and so the Hypogastrick, and fly to

Chap. 5. *Of strange things coming forth of the Breasts.*

Sometimes matter comes forth of the Nipples when they have long ulcers, and after the ulcer is healed, it ceaseth. *Schenkius lib. 2. ex observat. Bauhini.*

Sometimes the Terms have come forth of the Breasts at set Periods, of which *Hippocrates*; *when the Terms comes forth at the Nipples, there is Madness.* *Amat. Lusitanus* knew two Noble Women that had their Terms, and not Mad. And *Hippocrates* doth not speak of the Terms, but of other blood that is gathered, and flies to the Head, and causeth Madness, and part of it goes to the Breast, and causeth Swelling and inflammation, which shews madness at hand. *Amat. Lusit. cent. 2. cur. 21.*

This is cured by opening the Saphena in the Foot and revel the blood. *The Cure.*

Chap. 6. *Of the change of colour in the Nipples, and pain of the Breasts.*

The change of colour in the Nipples, is not a sign of the loss of Virginity, for they are so in them that give suck; black in old women; in them that have known Venery, it is naturally red as a Strawberry. Now because there is that consent between the Womb and Breasts, that if the Womb be distempered, the Nipples are distempered.

The

The pain in the breasts, is from stretching of the skin by much milk, and inflammation: or from [illegible] and twitching, from sharp matter, as in the Cancer and other Ulcers.

The cause of the pain is known from the [illegible] sleepes. If it be from much milk, it is a great pain. If from inflammation, it is stronger. If from a Cancer, it is very great.

How these pains are cured, is shewed in the Chapters.

A TRACTATE Of the CURE OF INFANTS.

THE FIRST PART. Of the Diet and Government of INFANTS.

Chap. 1. *Of the Choice of the Nurse.*

THE blood that nourished the Child in the Womb, is turned into Milk to nourish him after he is born, because he can no solid meats. And because from weakness Disease, the mother sometimes cannot

suckle her child, she must have a Nurse of habit of body, and red complexion, which the sign of the best temper; and let her not differ much from the temper of the mother, unless it be for the better: let her be between twenty and thirty, well bred, and peaceable, angry, melancholy, or foolish, not lecherous, a drunkard. Let it not be after her first child; let not her milk be too old or too new, of months old at the most. Let her breasts be fashioned with good Nipples, that the child take them with pleasure.

Let her keep a good diet, and abstain from wine and copulation, and passions: these trouble the milk, and bring diseases upon child. If there be a bad humor from high ing in the Nurse, let her take a gentle P when she gives not suck, except the child be purged by the same.

Question, *whether is an Infant better nourished by the Mother or by a Nurse?*

Some say by a Nurse: others say, The Mother milk is more like the nourishment it had in womb, which is best, except she have a d For he that gave her strength to conceive, and bring forth, will give her strength to p Nurse, though she be weak. And honest will be very obedient to directions, for the of the child they love so dearly: of which *Lib.12.c.1. Bovinus.*

Chap. 2. *Of the Conditions of good Milk.*

It must be neither too thick nor too thin, for too thick cannot be concocted, and the thin leaves crudities. If it be drope upon the nail, or knife, and falls not easily off as watery, if it stick to it, it is too thick.

Let the colour be white, the more it differs from that, the worse it is. Let it be sweet, not sour, salt, or bitter, or sharp. Let it neither smell sour or four, for then it will easily corrupt in the stomach of the child.

Chap. 3. *Of Curing the Faults in Milk.*

THe usual fault is, when it is too thin by reason of plenty of Serum in the blood: this nourisheth little; and makes lean children that fall into a Diarrhœa or Belly-flux. If it be too thick, they are scabby.

For Cure. Give hot and dry things, let bread be well baked with Anise and Fennel-seed, roast the meat, give Rice and sweet Almonds: avoid Fish, Fruits, Summer-fruits, much Broath, use often Clysters, and purge Serum or Whey, with Syrup of Roses and Mechoacan, or Rhubarb, if it be sanguine or cholerick.

If serous humors come from the distemper of the Liver, amend that, and let cold and moist faults be amended with things hot and dry.

Of thick Milk.

It is from gross dyet and drink, or from a
and dry distemper in the breasts, that turns
the thin blood.

The Cure. Give flesh of good juyce, and easie concocti
Chickens, Kid, Veal, abstain from gross food
moisture and crudities, and if there be
humors with the blood, let them be evacuate

Of the sharpness, ill taste, scent and colour of the Milk.

There are divers tastes, scents and colours
milk from variety of dyet. Therefore let a Nur
take heed of fryed Onions, and all sour, salt
spiced meats: and let her eat Sallats and
dishes, and the like. Let her not be passion
Milk also is sometimes salt, sharp, cholerick,
melancholick.

This breeds dangerous diseases, as wrings
in the belly, flux, watching, leanness, crud,
falling-sickness.

The Cure. Correct the blood, and keep a good dyet,
ware of things that corrupt the milk, as sharp
things; avoid anger and other passions, and
nery. Good Wine moderately taken by
have used it, takes away the ill scent from
If these will not do, purge the Cacho
evil juyces, with Medicines proper for
mors offending.

C

Chap. 4. *Of the Dyet and Government of new-born Children.*

The best colour in a new-born child, is redness all over the body, that changeth by degrees to a Rose-colour; they who are white, fleshy, and short lived. It must cry clear and loud, which shews the strength of the breath. Observe all the parts, and figure, and passages diligently: let the Midwife handle it gently, Roul it up with soft cloaths, and lay it in a cradle, and wash it first with warm wine; give it a little Honey before it sucks, or a little Oyl of sweet Almonds newly drawn, that if there be any filth contracted in the stomach from the womb it may be cleansed, for there is black matter yellowish in the guts, which if not voided, will cause an Epilepsie.

Set it from cold air, and not too hot; nor in too great light, set not a candle behind it as the Sun, nor let it see the Sun, least it be squint-ey'd. Let it not be frighted, nor left alone sleeping or crying, least it receive hurt.

Let it sleep long, carried in the arms often, and give it the dug, but fill not too much his stomach with milk. After four months loosen the arms, but not the belly, and breast, and feet, but keep it coiled from cold above a year. Let it be well cleansed from the excrements of the belly and bladder, least they cause itching, or pain, or vexation.

A little crying empties the brain, and enlarges the lungs and stirs up natural heat, but let

it not cry too much, for to prevent Catarrhs, Ruptures; but it doth least hurt before sucking and after concoction.

The first months, let it only suck as often as will, so the stomach be not over-charged. Give it change of breasts, sometimes the right, sometimes the left. Afterwards make a Pap of Bread steepe in water, and boyled in Milk. Strong Children have it betimes, and not an hour after, thus it must be nourisht till it breed Teeth.

Chap. 5. *Of the Dyet of an Infant from Breeding of Teeth till it be Weaned.*

WHen the Teeth come forth, by degrees give it more solid food, and deny it no milk, such as are easily chewed. When it is stronger, let it not stand too soon. but be held by the Nurse, or put into a Go-chair, that it may thrust forward it self, and not fall.

In places where bathing of Children is used, let it be washed twice a week, from the seventh month, till it be weaned.

Chap. 6. *Of Weaning of Children.*

WEan it not till the Teeth are bred, but when the eye-teeth come forth, it causeth Feavers and ach of Gums, and other Symptoms.

The strong children must be sooner weaned than the weak, some in the twelfth, some in the fifteenth month. It is good to wean them at

and half, or two years old, but give it not ... strange food, but bring it to by degrees while it sucks.

... best to wean in the Spring or Fall, in the ... of the Moon, and give but very little ...

Chap. 7. *Of Childrens Dyet after Weaning.*

... seven years the Dyet must be such as nou- 1. *Aphor.* ... riseth and causeth growth, for *Hippocrates* 13. ... *cannot endure to fast, especially if they* ... Keep them from passions, sorrow, and ... and cocker them not, but keep them to rea- ... Let them play to temper the affection, but ... as not to hurt the body.

THE SECOND PART. OF Diseases and Symptom of CHILDREN.

Chap. 1. *Of Infants Diseas in General.*

3. *Aphor.* 24. HIPPOCRATES divides their Disea according to their Ages; *In new Children there are ulcers in the Mouth, V miting, Coughs, Watchings, Fears, In mation of the Navel, Moistnes of Ears. At Bre Aphor. 25. of Teeth, the Gums Itch, and there are Feavers Convulsions, and a Loose Belly when they breed the Aphor. 26. teeth. When they are older, the Tonsils are In the Vertebræ in the Neck are luxated inwardly: Breath short, they have the Stone, or round w or Ascarides, Warts, Satyriasm or standing T Strangury, Struma's, and other Swellings.*

They have other Diseases at other times, Measles, small Pox, the Ligament of the To is too short, chafing.

...e Cure, use not strong Remedies, nor bleed-... purging, but Suppositories and Clysters. *Take Violet leaves, Mallows, each a handful; ... of Chamomil and Violets, each a pugil; boyl ... in four or five ounces strained, add Syrup of Roses ... an ounce, or six drams, Oyl of Violets half an ..., make a Clyster.*

... it need other Physick, give it to the Nurse, 6. *Epid. c. 6.* ... the purging force is sent to the milk, as *Hip-...* saith, *If a woman take Elaterium or wild ...cumbers, the Child is purged*; but you must ... give these to the Nurse, but gentle things ... the Infant, if the Nurse take them.

Chap. 2. *Of Feavers in Children Meazels, and Small Pox.*

THey are subject to all sorts of Feavers, but they have chiefly a Feaver from milk which ...rrupts, and turns to choler, and inflames the ...mors. And when the teeth break forth, the ...ums are inflamed, they have watching and itch-... pain in the mouth, and then Feavers.

When Feavers come from corrupt milk, they *The Signs.* ...pel no teeth, and there are signs of corrupt ..., belly-ach, many stools yellow and green. ...Feaver from breeding of teeth, hath his proper ...

These Feavers cease when the cause is remo- *The Prog-* ..., but if corrupt milk last long, it is dange- *nostick.* ...

A Feaver from corrupt milk is commonly from *The Cure.* ...oler; therefore give cold moist things to the ...rse, as Lettice, Endive, Emulsions of the four ...at cold Seeds, Barley-cream. Give no Wine while

while the child is in a Feaver. Purge the ... gently, with Manna, Cassia, Lenitive Electu... and Syrup of Roses.

Give Alterers to the Infant, as Syrup of V... lets, Sorrel, Citrons, Succory, Endive-water, ... of Violet with Sugar.

Anoint the Back-bone with Mucilage of Q... ces, Fleabane, with Oyl of Violets, and a ... Wax, lay Astringents to the Stomach. As, T... *Oyl of Roses, Mastich, each half an ounce; red C... dara, Coral, each a scruple; with Wax mix it.*

If the Feaver come from breeding of it, ... the pain, and give the Alterers, of which C... 14. *Of Bleeding of Teeth.*

Of Measles and Small Pox.

Lib. 4. Diffair. c. 12. There are Epidemical Feavers at certain time... that cast out Measles and small Pox, of which before. The cause is not only from the impur... ty of the Terms, but from the malignity of the Air, for they are more or less, as the Air is pure or impurer.

Sometimes it is infectious, and the humours ... so corrupt, that worms breed under the scabs, and corode the bones and internal parts, as hath been seen in Bodies opened, dead of this Disease.

If the Disease be very infectious, before the ... is a Feaver, it is good to preserve by change of ... and Antidotes, when many die of it; but ... few die, it is not amiss to let them alone, ... they have it in a more dangerous time, for ... will have it: only give a gentle Purge, and ... tive Nature, that she may expel them.

If there be a Feaver, use no more Preser... tives, but labour to get them forth by Medicine ...

ed, and defend the eyes and throat, and deformity, of which before.

Chap. 3. *Of the Milkey Scab, Achores, and Favi.*

The Milkey Scab is at the first sucking, the Achores are after. The Achores are scabs white, and the white scab is not only in the but all over the body. The Achores are on the head, but they are cured alike.

They are all ulcers chiefly in the head, with that run with matter constantly.

They come from excrementitious humors, wa- *The Causes.*
ish and sharp, mixed of thick and thin, very
. Therefore they are sometimes yellow, or *2. De com. po. med.*
ne, or red, or black, but alwayes salt, and *loc. la. t. 9.*
ing and itching, that makes them scratch. They
gathered in the womb, and from corruption
the milk.

The Vulgar think they are healthful, when *The Pragno-*
y run, because Nature sends them forth, and if *stick.*
y strike in, they causes Diseases and Epilepsies. *Hipp. lib. de*
They cure in time of themselves, but if the matter *sacro morb.*
very bad, it pierceth the skull.

Dry these not rashly, so they disfigure not the *The Cure.*
, nor hurt the eyes. But drive them forth
h Scabious, Carduus-water and Cordials. Use
Coolers, nor Astringents, lest the matter be
k in. Let the Nurse forbear salt and sharp,
spiced things, and strong Wine. Prepare the
ers with Borage, Succory, Buglos, Fumi-
, Hops, Polypody and Dock-roots. Then
with Senna, Polypody, Epithymum, Rhu-
, and strengthen the Bowels. As, Take

Construct

Conserve of Borage, Bugloss, Violets, Pumitory, each an ounce; Succory-roots, and Citrons each half an ounce; Diarrhodon, Diamargaritagid, Harts-horn, each a scruple; with Syrup of flowers, make an Electuary. Let the Nurse take ry day two drams. Or, Take *Harts-horn* two drams, *Magistery of Coral a dram, Diamarg frigid half a dram: give half a dram, or a* this Powder. Let the child be purged with M or Raisons laxative.

If you fear great putrefaction under the s and that will turn to a scald head, or eat the s wash the head with Decoction of Mallows, ley, Celandine, Wormwood, or with A roots boyled in boyes Urine, and Barley-w And then anoint with Oyl of Roses, bitter monds, and a little Litharge. Or,

Take *ashes of Mirtles and Nut-shells, eac dram; Tutty a dram and half, Butter wash Rose-water an ounce.* Or, Take *juyce of Beets; C dine, each an ounce; Hogs-grease two ounces, flour a dram.* Or, Take *Cerus, Litharge, each drams; Pomegranate-flowers and Agarick, ea dram; with Oyl of Roses and Vinegar, mak Ointment: or wash with Soap, and then with Decoction.* When the skull is bare, use Ho of Roses and Spirit of Wine, and after round Bi wort, and Balsom of Peru, and Turpentine Tobacco-water.

Chap. 4. *Of a Scald Head.*

IF Achores or Favi last long, or are ill c they turn to a Scald, which is a scabby U that corrodes the skin, and stinks; it is c Tinea or Moth which eats Garments, as this

...ffe. Achores are moist ulcers in the head ...body. Tines is a dry ulcer in the head on-

The immediate cause is a salt and sharp hu- *The Causes.*
..., melancholick from the mothers blood, or ...milk, it infecteth others, by the clouts or ...

...me are like a bran or scurfe with scales, *The Differences.*
...e are slimy, and when the scab is off, there ...ears red quick knobs of flesh, like the insides ...gs, some are malignant, some not, some new, ...e old.

There are dry scabs in the head, yellow or ash *The Signs.*
...oured, that run little, and that which is voided ...keth.

...t is hard to be cured. If it be new, or the *The Prognostick.*
...mer yellow, or the like, it is easier. An old ...ld ash-coloured and black is stubborn: after ..., the hair will scarce grow there again, be...se the skin is so hard; if it will not grow red ...r rubbing, there is no hopes of hair coming ...n.

First, Take off the Scab with cleansers a little *The Cure.*
...rp, and because the humors make the skin dry ...d thick, moisten with Hogs-grease upon Beet ...Colewort-leaves. Or, Take *juyce of Fumitory, Colewort, Docks, Elicampane, each an ounce ...d half; Litharge half an ounce, with Hoggs...se, Oyl of Rue, and wax, make a soft Oynt-*

When the Child is of age and strong, make ...universal evacuation with Senna, Rhubarb, ...ick, then take off the Scab with Sulphur ...drams, Mustard half a dram, Staviſacre, Bri...roots, each a dram; Vinegar an ounce, Tur...ine half an ounce, and Bears-grease. Or bear

best Water-cresses with Hogs-grease and ap
the scab will fall off in twenty four hours, c
nue it.

After the scab is off, pull the hair out by
roots, with instruments or medicines; com
ly they use a pitched cap, and poll it off wi
ly, which bring away the hair. Or, Take S
or wheat-flour two ounces, Rosin half an ounce,
it in water for a Pultis, lay it upon the several s
and let it stick some days, then pluck it off sud
Then use Emollients that correct the dry di
per.

Also use things to take the Excrements
that lye deep in the skin. As, *Take Roots o*
thea, Docks, Lillies, each an ounce; Mallows,
mitory, Sage, each two handfuls; boyl them in
add Vinegar, wash the head with it every
Then,

Take *Ostrations, Sulphur, each half an ounce,*
of Eggs, an ounce, with Hogs-grease After
Take *Briony and Dock-roots, and Elicampane-*
each an ounce; Fumitory, Celandine, Scabious,
two handfuls; Chamomil and Balm, each a hand
boyl them in Lye, and wash the Head twice a
therewith, or foment it, then rub the head with a
cloth, or with Oyl of Staves-acre, or of Radish
grow red, to draw out the bad humours that
deep.

Then use Tarr and Wax for a Cerot.
Take *Salt-peter an ounce, Oxymel an ounce*
half. Or, Take *quick Brimstone an ounce,*
Hellebori, Staves-acre, each two drams, with
grease.

It is not safe to use Arsenick, or Orpiment
Mercury, or other poysons that corrode, bec
it is so neat the brain.

Cl

Chap. 5. *Of Ptiriasis or breeding of Lice.*

Lice are Creatures which breed in cloths that are constantly worn, but they are chiefly in children from the excrements of the head.

Some say, That filth and nastiness alone is the cause of Lice; but I think not, for filth alone cannot do it without heat, for besides the first qualities, there is a hidden force in the matter by which it is disposed to produce a particular species; for Fleas and Worms will not breed of that matter which breeds Lice, so it is in Plants.

Heat is the helping cause which raiseth the seminal force, and brings it into act, and though the matter be putrid, it doth not work upon it, but as it is somewhat natural.

Excrements are not presently putrid, but there is in them a heat that can raise forming force, and though there is some putrefaction, yet it is not so great as to hinder the action, hence it is, that children and women that are hot and moist have many excrements that are fit to breed Lice.

Gal. riba Aust.

Some meats breed Lice, as Figs by their fat juice which doth naturally tend to the skin, and moisties of meats, and not cleansing nor combe-

The place where Lice breed in children is chiefly in the head, where they stick fast with their hair, especially if there be scabs.

The Signs.

The Signs are needless, they are manifest.

The Prognostick.

It is a filthy troublesome disease, many have not bred all over the Body, and some have died by them. Sometimes the Lice leave them when they are about to die.

To

To prevent breeding Lice, let children [illegible] food of evil juyce, especially Figgs, let the [illegible] be often combed and washed, and the matter [illegible] ged that breeds them, with hot dry thin [illegible] cines, that draw the matter out and consu[illegible] perfluous moisture.

The Cure. Take heed of Mercury and Arsnick in chil[illegible] but make this Lotion. Take *round Birth[illegible] Lupines, Pine and Cypriss-leaves, each equal [illegible] boyl them.* Or, Take *Elicampane-roots two [illegible] ces, Briony half an ounce, Roots, Mercury, [illegible] wort, each a handful, Lupines a dram, Nitr[illegible] an ounce, boyl them for a Lotion*, then use this O[illegible] ment. Take *Powder of Staphisacre three dr[illegible] of Lupines half an ounce, Agarick two drams, [illegible] Sulphur a dram and half, Ox-gall half an ou[illegible] with Oyl of wormwood:* there are stronger [illegible] white Hellebore and Mercury, which are [illegible] safe.

Chap. 6. *Hydrocephalus or Swelling of the Head.*

WE spake of this in the water without [illegible] Skull: Hydrocephalus is from wa[illegible] gathered within the Skull, or in the Ventr[illegible] of the Brain, as when the Childs head [illegible] Womb hangs down, or when the Brain is [illegible] moist.

The Signs. A tumor from water contained in the he[illegible] less and harder then when it is out of the [illegible]

The Prognostick. It is harder to be cured then when it is [illegible] red without the skull, and is often deadly.

The Cure. They are many medicines mentioned the[illegible] good here to be used outwardly, and [illegible]

and ears. As, Take *Snails in their shells thirty, ...ram, Mugwort, each a handful, Pamp, and Cam... a scruple, Saffron half a dram, with Oyl of Cha... make a Poltis.* Snuff this Water often: Take ..., *Cloves, Cubebs, each a scruple; Calamus, ...kinetus-bark, each half a dram; Marjoram-wa... ounces, drop hot Oyls into the Ears.* If in ...ny dayes the water be not gone, open the ..., and let out the water by degrees, and take ...d of cold.

The tumor of wind in the skin of the head or ...branes of the brain, is seldom without water ...ch breeds wind.

Use Discussers that make thin, as Chamomil, ..., Organ, &c.

Chap. 7. *Of Syriasis.*

IT is from *Ætius*, a disease with a Feaver, or an inflammation of the membranes and the brain, that there is a hollowness of the eyes and fore-... *Tetra.* 1. *serm.* 4. *c.* 13.

It is from flegmatick blood that grows hot by ...tefaction, and so becomes like choler. The ...ote causes are hot weather, and milk full of ..., from the evil dyet of the Nurse. Such milk ...make the child drunk, and cause the inflam... *The Causis.*

...eat of the fore-head, and hollowness there, ...ness of face, a Feaver, dryness, no appetite, ...hing. The hollowness in the fore-part of ...ead, is where the Sagital and Coronal su... meet, for there the bones are membranous, ... grow at last hard. *The Signs.*

...is dangerous, and counted deadly among ...en, and as often as this bone or membrane *The Progno... stick.*

falls, there is a pit, and the brain falls down, they commonly dye in three days.

The Cure. First, give a Clyster of Syrup of Roses or Violets, then Coolers, of the juyce and water of Lettice, Guords, Melons; or apply a Pumpion split in two. But cool not the brain too much, anoint with Oyl of Roses. Or, Take *Oyl of Roses half an ounce, Populeon an ounce, the whits of an Egg, and the Annulsion of cold Seeds drawn with Rose-water two drams.*

After the flux is stopt, and the Inflammation abated, use Discussers. As, Take *Oyl of Chamomil an ounce and half, of Dill half an ounce, with the yolk of an Egg.*

Let the Nurses dyet be cooling, or the milk be changed: let it not be vexed.

Chap. 8. *Of Frights in the Sleep.*

3. *Aphor.* 24. HIppocrates saith this is often; the cause is unclean vapors mixed with the animal spirits that disturb them, and present horrible objects to the fancy. They arise from the depraved concoction of the stomach, in full feeding children that eat more then they can digest. These vapors ascend not only by the weasand, but by the veins to the head. It comes often from worms also, or corrupt humors that gnaw the mouth of the stomach.

The Signs. They grown in their sleep, and twitch, and being frighted out of sleep, they cry, their breath hot, and often stinking.

The Prognostick. Cure it presently, for it is the fore-runner of an Epilepsie.

Give

Give good Milk and leſs, that the ſtomach be not over-charged. Let it not ſleep preſently after food, but carry it about, till it is in the bottom of the ſtomach. Uſe Oyl of ſweet Almonds, Conſerve of Roſes two ſpoonfuls to cleanſe the ſtomach. Then ſtrengthen it with Magiſtery of Coral, or Confection of Hyacinths with Milk. *The Cure.*

Take Magiſtery of Coral a dram, Diaplerers a ſcruple with Sugar diſſolved in Roſe-water an ounce and a half.

Anoint the ſtomach with Oyl of Nard, Wormwood, Mints, Maſtich, Nutmegs. If it be from a Feaver, look to that; if from Worms, I ſhall after ſpeak of it. Some hang Coral and Wolvesbain about the childs neck.

Chap. 9. *Of great Watching.*

A Child new born ſleeps more then he wakes, becauſe his brain is very moiſt, and he uſed to ſleep in the womb. If you cannot make him ſleep by ſinging or rocking, nor the like, it is a diſeaſe.

Are divers in men and children: in theſe it is *The Cauſes.* the milk corrupt in the ſtomach, from which ſharp humors ariſe, and diſturb the animal Spirits, and infect them; and if there be ſad fancies, they follow, of which before.

If it cries alwayes, and cannot by any art be *The Signs.* brought to ſleep, it is a ſign of a diſeaſe of watching and is dangerous, becauſe children uſe to ſleep much. And hence come Catarrhs, Convulſions, Palſies and Feavers.

The bad milk muſt be amended, and the cor- *The Cure.* rupt meat prevented. If it be from a Feaver or Worms, remove them. *Galen* adviſeth you often to change 1. *De ſym. c.* 8.

change the bed and place. Sleeping Medic
are not ſafe, but hurt, but are rather to be gi
the Nurſe moderately, as ſweet Almonds, L
tice, Poppy-ſeeds.

Waſh the Feet with Decoction of Dill-to
Chamomil-flowers, Sage, Oſiers, Vine-leaves, P
py heads. Cool not the head too much, nor
Narcoticks. Theſe are ſafe, Oyl of Dill to
Temples, Oyl of Roſes, with Oyl of Nutm
with Poppy-ſeed, Breaſt-milk, Roſe or Nig
ſhade-water with Saffron.

In great drineſs of the Brain, let the coveri
of the Cradles head be wet.

Chap. 10. *Of Epilepſie and Convulſion.*

IT is either by conſent from parts below, whe
the milk corrupts in the ſtomach, or from
ill quality in it from the Nurſes bad diet, or from
worms in the guts, or from vapors, from bad hu
mors that twitch the membranes of the brain, a
in the Meazles and ſmall Pox.

It is ſometimes from the brain firſt, as when th
humors are bred in the brain that cauſe it, eithe
from the parents, or from diſtemper, or bad
dyet.

It may come from Tooth-ach alſo, when th
brain conſents, and from a ſudden fright.

The Signs. It is manifeſt. You ſhall know by the ſign
the diſeaſes, whether it comes from bad m
worms or teeth. If from a fright, the people
tell you. If theſe all are abſent, it is certain
the brain is firſt affected.

The Prognoſtick. It is a great diſeaſe, and kills for the moſt
you

ſome children. But when in older, and it comes a diſtance, it vaniſheth by age. If it come with or Meazles, it ceaſeth when they come forth Nature be ſtrong enough. *Hippo.* 58. *Aph.* 7.

Give this Powder to prevent it, to a child as ſoon as it is born. Take *male Piony-roots gathered the decraſe of the Moon a ſcruple, Magiſtery of Coral a ſcruple, with Leaf-gold make a Powder.* Or, *Piony-roots a dram, Piony-ſeeds, Miſleto of the Oak, Elkes-hoof, Mans-skull, Amber, each a ſcruple; Musk two grains, make a Powder.* *The Curt.*

The *Florentines* burn behind in the head to dry the brain; and *Celſus* ſaith, It is the laſt Remedy. *Aginta* ſaith, That children cannot endure ſuch cruelty, for the pain and watching would kill them. See *Sylvaticus.* *Lib.* 3. *c.* 25. *Lib.* 3. *c.* 13.

The beſt part of the cure in the Nurſes diet, which muſt not be diſordered. If it be from corrupt milk, provoke vomit, thus; hold down the tongue, and put a quill dipt in ſweet Almonds down the throat. *Sylvatic. contro.* 87.

If it come from worms, give things that kill worms, with Piony-roots, and the like. If there be a Feaver, reſpect that alſo. Give Coral, Smadgs, and Elkes-hoof.

In the fit, give Epileptick-water, as Lavender-water, and rub with the Oyl of Amber, or hang Piony-root, Elkes-hoof, or Smaradg about the neck.

Of a Convulſion.

This is when the brain labors to caſt out what troubles it. The matter is in the marrow of the back, and fountain of the nerves. It is a ſtubborn diſeaſe, and often kills.

In the fit, waſh the body, eſpecially the back-

bone with decoction of Althæa, Lilly-roots, Viony, Chamomil-flowers. And anoint with Mans and Gooſe-greaſe, Oyl of Worms, Orris, Lillies, Foxes, Turpentine, Maſtich, Storax calamite. The Sun flower is good boiled in water, for to wash the Child.

Ex Paulo Æginita.

Chap. 11. *Of Strabiſmus, or Squint-eyes.*

THis is when they lie in the Cradle with their head from the light, or on one ſide, and they ſtill look towards the light, which cauſeth diſtortion of the eyes, or it may come from the Epilepſie, or by Birth

The Prognoſtick. If by birth, it is not curable, nor if it come from an Epilepſie. If it come from cuſtome, and be new, it is curable.

The Cure. You muſt put a Candle on the contrary ſide, or a Picture, ſo long till the Eyes come to be right.

Lib. 1. par. 3. c. 43.

Chap. 12. *Of Pain in the Ears, Inflammation, Moiſture, Ulcers, and Worms.*

OF theſe in the firſt Book. But here we ſhall ſpeak of Infants: The Brain in them is very moiſt, and hath many excrements which Nature cannot ſend out at its proper paſſages; theſe get often to the ears, and cauſe pain, and flux of blood, with inflammation and matter with pain.

The Signs. In children pain and inflammation are hard to be known, they cannot relate it, only it is known by

by constant crying, and feeling their ears, and will not let others touch them; sometimes the parts about the Ears are red.

It is dangerous, because it brings watching, and Epilepsie: the moisture breeds worms there, and fouls the spungy bones, and at length deafness incurable. *The Prognostick. Hipp. 1. prog. c. 16.*

Presently allay the pain, but children must not have strong remedies. Only use warm milk about the ears, Oyl of Violets, or the Decoction of Poppy tops. To take away moisture, use Honey of Roses, and Aqua Mellis, to be dropt into the Ears. Or, Take *Virgins Honey half an ounce, red wine two ounces, Allum, Saffron, Salt-peter, each a dram; mix them at the fire.* Or drop in Hemp-seed-Oyl, with a little Wine. *The Cure.*

Chap. 13. *Of the Thrush, Bladders in the Gums, and Inflammation of the Tonsils.*

THese are from bad milk, or from foul humors in the stomach, for the mouth is tender, and cannot endure the sharp milk, nor the vapors from the stomach, because the coat is the same as in *Lib. 2. Par. 1. Cap. 18.*

The bladders in the gums are thus cured. Take *nettle-seed bruised, powder them, lay it upon the gums.* Or, Take *Melium in flour half an ounce, with Oyl of Roses make a Liniment.*

The inflammation of the Tonsils is more from eleven to thirteen, for then the parts are harder, and hold the humours longer, and they cannot sweat out.

For Cure, keep the belly loose by Clysters, or *Hipp. 2. apb. 26.*

the like; use Repellers at first, then Resolv
with Repellers, and at last Resolvers alone,
not too hot; in age, Gargles are best: in Infa
anoint with Honey of Roses, Mirtles, Pomegra
nates, Diamoron inwardly. Outwardly use Oy
Lib. 2. Par. 1. cap. 22. of sweet Almonds, Chamomil, St. Johns-wo
&c.

Chap. 14. *Of Breeding of Teeth.*

THis is a necessary evil in all children, and very great by reason of the variety of symptoms joyned with it. It is about the seventh month, first the fore-teeth, then the eye-teeth, and last of all the grinders. First they feel an itching in their gums, then they are pierced as with a needle, and pricked by the sharp bones, where is great pain, watching and inflamation of gums, Feaver, loosness and convulsions, especially when they breed their eye-teeth.

The Signs. First, It is known by the usual time, as the beginning of the seventh month. Also they put their fingers in their mouths to allay pain. 3. They hold the nipple faster then before. 4. The gum is white where the tooth begins to come, and there are divers Symptomes mentioned before. The Feaver that follows breeding of teeth, comes from cholerick humors inflamed by watching, pain and heat.

The Prognostick. The longer teeth are breeding, the greater the danger, so that many dye of Feavers or Convulsions. They are best that have their belly loose.

Hipp. lib. de dentitio. These have no Convulsion, and a Feaver consumes the humors.

Hav

ard breeding of teeth is from thickneſs of the gums; therefore mollifie and looſen them, rub them with the finger dipt in Butter and Honey, or a Virgin Wax Candle is to be chewed upon. Or anoint with Mucilage of Quinces made with mallow-water, or with the brains of a Hare. Foment the cheek with the decoction of Althæa and Camomil-flowers, and Dill, or with juyce of mallows, and freſh Butter. *The Cure.*

If the gums are inflamed, add juyce of Night-shade and Lettice. Let the Nurſe keep a temperate dyet inclining to cold, as Barley-broaths, or Water-grewel, rear Eggs, Prunes, Lettice, Endive. Avoid ſalt, ſharp, biting and peppered meats, and Wine.

Chap. 15. *Of Looſing of the Tongue, and of the Frog.*

WHen the Tongue is tyed, they cannot freely ſuck. This muſt be done by skilful Artiſts; or uſe this Liniment. Take *clarified Honey, and boyl it up gently till it may be powdred. Then take yolks of hard Eggs dryed in ashes in an Oven, till they may be powdered, a dram, frankincenſe and Maſtich, each a ſcruple; burnt allum ſix grains, with Honey of Roſes make a Liniment.*

The Frog is when the veins under the tongue, are filled with bad blood; and if flegm ſweat out, and ſtick in the paſſages, there is a tumor like mushrooms which cauſeth ſtammering. It is cured thus: Take *Cuttle-bone, Sal-gem, Pepper, each a dram; burnt Sponge three drams, make a Powder, with Honey a Liniment:* rub under the tongue.

Lay

Lay under the chin a Plaister of Goose-dung
Honey boyled in Wine, till the Wine be con
med.

Chap. 16. *Of Catarrh, Cough and difficult Breathing.*

Lib. 1. *Par.* 2. *c.* 34. WE have spoken of these before, but
cause *Hippocrates* reckons them in
drens diseases, I shall touch upon them.

The Causes. The general Cause of a Catarrh in a child,
moist brain, and much milk that burdens the
mach, from whence many vapors fill the brain
and if the brain be full of excrements, it is eas
dissolved or melted, either by heat or cold, and
goes to the nose, jaws or lungs, which cause
Cough or Asthma. Moreover much food makes
crudities in the first passages, and flegmatick
blood is bred of crudity and thick chyle in the
Liver. This is sent by the arterial vein into the
lungs, and pressing the Bronchia or pipes of the
lungs, causeth difficult breathing and Asthma.

The Signs. It is known to be from a hot humor, if it be
thin, they often sneese, the face is red, and the
jaws; the breath is short, and the Nurse finds it
in her nipples. If difficulty of breathing come
from the head, there will be cough and snoring
in breathing, and a noise in the lungs, when the
air passeth not freely through them. If it come
from the parts below, there is neither Catarrh
nor Cough, but hardness about the Liver, and a
tumor.

The Prognostick. In Children a great Catarrh with short breath
is hard to be cured, because they cannot take Phy
sick.

First,

Firſt, let it and the Nurſe keep a good diet, fill *The Cure.*
the ſtomach with milk nor other diet; but
the Nurſe forbear ſharp, ſalt, peppered, ſour
things, and things that fill the head with vapors.
and give her a Pectoral Decoction: Take *Figs,*
Raiſins, each ten; Sebeſtans thirty, Raiſins ſtoned
two drams, Liquoriſh two drams, Maidenhair, Hyſop,
Dates, each half an ounce: boyl them in three pints
of water, to the conſumption of the third part. Let
him take ſix ounces every morning.

Keep the belly open with Syrup of Roſes, or
Violets, or a Clyſter; with Oyl of ſweet Almonds,
and Sugar-candy, or juyce of Fennel, with Milk,
and hold down the Tongue, and provoke Vomit-
ing.

Give Syrup of Jujubes, Maiden-hair. If the
humors be thick, give Syrup of Hyſop, or Hore-
hound, or an Emulſion of Oyl of ſweet Almonds,
Pine-nuts, Scabious-water. Or give a Lohoch
of Pectorals, Diatragacanth frigid, Penides, with
Syrup of Jujubes.

If it be hot, give Emulſions of the four great
cold Seeds, with Mallows, Pellitory, with Dia-
tragacanth frigid.

To dry up the matter, lay outwardly a ſtuph
of Hemp hot, and ſprinkled with powder of red
Roſes and Frankincenſe. Apply Baſil and Mar-
joram to the Noſe, to make it ſneeſe.

Chap. 17. *Of the Hickets.*

It comes from corruption of the food in the
ſtomach, or from milk filling it, or from cold
humors; theſe hurt the expulſive faculty, and it is
not up to expel what is hurtful.

If it come from repletion of milk, the belly *The Signs.*
ſwells,

swells, and there is vomiting after. If from corruption of milk, the Nurse hath bad milk: the child cries, and is pained, and the excrements smell of stinking milk.

The Prognostick. Hickets is commonly, not dangerous in children, and cease when the cause is taken away. If it be from a vehement cause, and goes to the nerves, there follows a Convulsion, or Epilepsie and death.

That from corruption of nourishment is cured by Vomit, with a feather dipt in Oyl, to tickle the throat; then strengthen the stomach with hot things. As Syrup of Mints, Bettony, and Comfrey with decoction of Mints, Organ, Wormwood; then anoint with Oyl of Mints, Mastich, Dill. Or, Take *Mastich an ounce, Frankincense, Dill-seed, each two drams; Cummin-seed a dram, with juyce of Mints and Flax, apply them to the stomach.*

There is a disease like the Hickets in children from anger or grief, when the Spirits are much stirred, and run from the heart to the Diaphragma forceably, and hinder or stop the breath. Sometimes they have a shril voice, the Spirits suddenly breaking forth, but when the passion ceaseth, the Symptom ceaseth.

Chap. 18. *Of Vomiting.*

IT is from too much milk or bad milk, or from flegm that falls from the head to the stomach, but this is seldom in children It is often from a moist loose stomach, for as driness retains, so loosness lets go.

The Cure. If it be from much milk, they are better after vomiting. If it be from corruption of milk, that which is vomited is yellow, green, or otherwise ill

coloured, and ſtinking: worms are known by their ſigns.

It is for the moſt part without danger in chil- *The Progno-*
dren, and they that vomit from their birth, are *ſtick.*
the luſtieſt, for the ſtomach being not uſed to meat, and milk being taken too much, often-times crudities are eaſily bred, or the milk is cor-rupted, and it is better to vomit theſe up, then keep them in. If Vomiting laſt long, it cauſeth Atrophy.

When it is from too much milk, give it leſs; *The Cure.*
if it be from corrupt milk, amend it, as I ſhewed. Cleanſe the Child with Honey of Roſes; and ſtrengthen the Stomach with Syrup of Mints, Quinces. Or, Take *Wood-Aloes, Coral, Maſtich, each half a dram; Galangal half a ſcruple, with Syrup of Quinces make a Linctus.*

If the humor be ſharp and hot, give Syrup of Pomegranates, Currans, Coral.

Apply to the Belly the Plaiſter of Bread, the Stomach-Cerot, or Bread dipt in Wine hot. Or, Take *Oyl of Maſtich, Quinces, Mints, Wormwood, each half an ounce; of Nutmegs by expreſſion half a dram, Chymical Oyl of Mints three drops.* Coral hath an occult propriety, therefore it is hung about their necks.

Chap. 19. *Of the Torments or Pains of the Belly.*

IT is often with the flux of the belly, and from milk alone that breeds wind and ſharp humors. When it is corrupted, it gets to the guts, and cauſeth a gnawing pain: worms ſtaying in the guts, do the ſame.

They

The Signs. They cry continually, hate the breast, and [illegible] to and fro. If it be from wind, it ceaseth, [illegible] times the belly swells, and they break wind. [illegible] it be from humors, it is constant: if it be [illegible] flegm, the belly is bound, and the dung is slim[illegible]. If it be sharp, there is a flux yellow and green. [illegible] from worms, there are signs of them, and of [illegible] ditties and wind.

The Prognostick. If this pain lasts long, they are weak, or [illegible] Convulsions or Epilepsie, it is worse then from corrupt milk and worms, and is dangerous.

The Cure. If it be from crude humors and wind, give [illegible] Clyster. Take *Pellitory, Chamomil-flowers*, [illegible] *a handful; boyl them in Chicken broath, two, three four ounces, add Honey of Roses an ounce, with the yolk of an Egg make a Clyster.* This may be given safely to a child of two months old. Or give [illegible] *of sweet Almonds, with Sugar-candy, and a scruple of Aniseeds*; it purgeth new born Babes from *Heur. meth. ad prax. l. 2. c. 26.* green choler and stinking flegm. If it be given with Sugar Pap, it allays the crying pains of the belly.

Anoint the belly with Oyl of Dill, or lay Pellitory stampt with Oyl of Chamomil to the belly. Or, Take *Chamomil-flowers, Dill-tops, each a handful; Fænugreek and Linseed, each half an ounce, boyl them in Wine, foment the belly twice a day before meat.*

If pain be from corrupt milk that is sharp, give Syrup of Roses, or Honey of Roses, or Syrup of Succory, with Rhubarb, or a Clyster of the decoction of Bran, Pellitory, with Syrup of Roses. And use outwardly Oyl of Roses, Dill and Chamomil.

Chap.

Chap. 20. *Of puffing up of the Belly and Hypochondria.*

WHen they ſuck too much, the belly is ſwelled under the ribs, for want of concoction, and there are crudities in the ſtomach and head, and alſo in the parts adjacent.

The Signs. The Hypochondria are hard, and puffed up, and there is ſtraitneſs in the mouth of the ſtomach, and ſhort breath.

The Prognoſtick. It is eaſily cured with good dyet.

The Cure. Give a thinner dyet, that the crudities may be concocted. Give no freſh nouriſhment till the firſt is digeſted; then give Honey of Roſes to purge. Of the Decoction of Cardiaca, which is good for the heart and mouth of the ſtomach: it opens obſtructions, and cleanſeth flegm. Or powder of Celery-roots, Cummin-ſeed, Jeſamine; or make up with Honey, Oyl of ſweet Almonds, or Sugar for a Liniment. Foment the ſides with the Decoction of Cardiaca, Chamomil-flowers, and Cummin-ſeed.

Chap. 21. *Of the Flux of the Belly.*

It is, 1. From breeding of Teeth, with a Feaver commonly, and the concoction is hindred, and the nouriſhment corrupted. 2. From much eating. 3. From pain. 4. From ſtirring of the humors by a Feaver. 5. When they ſuck or drink too much in a Feaver, Sometimes they have a flux without breeding of teeth, from outward cold in the

the guts or stomach, that hinders concoction.

The Signs. If it be from teeth, it is known by the signs breeding of teeth: if from external cold, the are sings of no other causes. If from a hu flowing from the head, there are signs of a C tarrh, and the excrements are froathy. If cru humors are voided, there is wind, belching, flegmatick excrements. If they be yellow, gre and stink, the flux is from a hot and sharp hu mor.

The Prognostick. Hipp. lib. de dentitio. It is best in breeding of teeth, when the bel is loose; but if it be too great, and you fear trophy, it must be stopt: if black excrements a voided with a Feaver, it is bad.

The Cure. A sucking child needs not cure so much as the Nurse, you must chiefly observe the condition of the milk and mend it, if not, change the Nurse, and let her not eat green fruit, and things of hard concoction. If the child suck not, take away the causes of the flux, with purges that bind after. as Syrup of Honey of Roses, or a Clyster. Take the *decoction of Milium, Myrobalans, each two or three ounces; with an ounce or two of Syrup of Roses make a Clyster.* After cleansing, if the cause be hot, give Syrup of dried Roses, Quinces, Mirtles, Corn. Currans, or the powder of Diamargariton, Co ral, Mastich, Harts-horn, red Roses, or powder of Mirtles, with a little Sanguis Draconis.

Anoint with Oyl of Roses, Mirtles, Mastich. Or, Take *red Roses an ounce, Mirtles, Mastich, two drams; with Oyl of Mirtles and Wax make Oyntment.* Or, Take *red Roses, Moulin, each a ful; Cypress-roots two drams, make a Bag, boy red wine, apply it to the belly: or use the Plaist Bread or Stomach-Oyntment.*

If the cause be cold, and excrements wh

Syrup of Maſtich and Quinces with Mint-

Use outwardly Mints, Maſtich, Cummin, &c.

Rob ſolids an ounce, Cummin, Aniſeeds, each Lib. 3. part
drams; with Oyl of Maſtich, Wormwood and 2. cap. 3.
make an Oyntment. & 6.

Chap. 22. *Of Binding of the Belly.*

IT is from a cold and dry diſtemper of the guts from birth in ſome. 2. From ſlimy flegm that wraps the dung, which ſticks in the guts. This from bad milk, when the Nurſe eats groſs food, dry and aſtringent, or drinks little. 3. It is from a hot diſtemper of the Kidnies or Liver, that dries the excrements. 4. It is when choler doth ſtir up the guts to expel.

If it be from a dry diſtemper of the guts, it is *The Signs.*
hard to be cured: if it be from ſlimy flegm, the dung is wrapt in it. If choler comes not to the ſtool to provoke them to ſtool, the dung is white, and the body yellow.

It is beſt in children to have a looſe belly, and *The Prag-*
they are more healthful; for if it be bound, the *noſtick.*
body is pained, and there is a head-ach. *Hipp.* 2.

Apo. 53.

First take away the cauſe: if it be from a hot *The Cure.*
diſtemper of any bowel, or dry, waſh the child with, ſo moiſten and cool it in a Bath of Succory and Lettice boyled. In a cold diſtemper, uſe for the ſtomach, and in a dry, uſe moiſt things, Oyl of Lillies, Dialthea, Hens-greaſe, Butter. Let the Nurſe avoid aſtringent meats, as Quinces, Medlars, Beans, and uſe Emollients. If the belly be big, give juyce or Decoction of red Col-

worts, with a little Salt and Honey, If it be
flowy, it must give Honey or Syrup of Roses. C
roots, the like dilenuper of the Liver and
with Syrup of Violets, and Emulsions of the
great cold Seeds. If choler come not from
Gall to the Guts, give the Decoction of G
roots, Fennel, Sparagus, Maidenhair.

Give Clysters to cut and cleanse tough Flegm
As, Take *Althæa-roots, Mallows, Pellitory,*
half a handful; *Fœnugreek and Linseed, each a dra*
Chamomil-flowers, a pugil; Anis, and so three o
ounce, add three drams of Cassia, Oyl an ounce, a
yolk of an Egg.

To the Navel, apply Hens-grease, and Ox
Oyl; Take *Aloes two drams, Ox-gall a dram,*
an Apple, with Butter make an Ointment.
Walnut-shell with it, and apply it to the N
Anoint the Belly with Emollients, Take
Butter, Goose and Hens-grease, each half an
Oyl of sweet Almonds, and Linseed, each two
Veal-marrow, Dialthea, each two drams; with
make an Ointment: Bran and juyce of Dandelion
a loosning Cataplasm for the Belly. Only keep
the Stomach, as you must do other Cataplas

Chap. 23. Of the Worms.

Ex authore lib. 4. de morb.

IT is observed that Children have had worm
their mothers belly, and voided them
they were born. But they are chiefly bred
mixing milk with other meats in a hot and
constitution, and from sweet meats which
love, and Summer fruits; they are round
long, or broad and little.

The Signs. Besides what is said in *Lib. 3. Part 2. Sect.*

§. Worms are known to be in a child, when [illegible] is much spittle, and a [illegible] sleep, gnashing of teeth, [illegible] and [illegible], a dry cough, [illegible] want of appetite, or too much, [illegible] bound, or too loose, thick white [illegible] pain, when the belly is empty, and [illegible] wate food. There is a cold sweat over the [illegible] and a high colour, with sudden paleness; [illegible] times a Feaver and Convulsion which ceaseth [illegible]. These are signs of round worms [illegible] than of the flat.

Infants are often long troubled with worms *The Prognostick.*
[illegible] any great inconvenience, sometimes there [illegible] great Symptomes. The long round worms [illegible] worst, and have eaten sometimes the guts and [illegible] through, with a Feaver they are more dangerous: few are better then many, and small then [illegible]; white are better then those of other colours. The other Prognosticks are mentioned in [illegible] places.

Preservation.

It is better to prevent the breeding of worms, [illegible] to expel them, by eating of meats of good [illegible], with Oranges and Pomegranates, and [illegible] sweet, fat and slimy meats, fish, milk, [illegible] Summer-fruits, and figs. Drink thin Wine, [illegible] Grass and Sorrel-water with it, and with [illegible] of Harts-horn.

[illegible] the belly be kept loose, with Clysters for [illegible], or give the Decoction of Sebestens be- [illegible] hand, or of Wormwood and Scordium, but [illegible] dren will not take bitter things, therefore [illegible] Grass-water, and juyce of Lemmons or Ci- [illegible], or a drop or two of Spirit of Vitriol.

When you know by the signs, that there are *The Cure.*

worms, kill and expel them with Powder of Coralline, Wormseed, Harts-horn, or eight grains of Mercurius dulcis. Infuse them a night in Grass-water, and cast away the substance of the Mercury, and give the Water. Or, Take *worm-seed two drams, Coralline, Harts-horn prepared, each two drams, roots of Piony, Dittany, Magistery of Coral, each a scruple; make a Powder: or give the Essence of Peach-flowers, or the Decoction of Fern-water half an ounce, or an ounce.* If there be a Feaver, use colder, as juyce of Lemmons, Pomegranates, Oranges, Vinegar, Harts-horn, Bezoar, Confection of Hyacinth: or this Portion; Take *Grass-water four ounces, Syrup of Juyce of Citrons an ounce, Violits half an ounce, Spirit of Vitriol two drops, give two spoonfuls.*

Give bitter things at the mouth, and sweet at the fundament, as a Clyster of Milk. Or, Take *Raisons ten, Figs five, boyl them in water, take it four ounces, add Sugar an ounce and half, make a Clyster.* Use varieties that the worms may not be too familiar with one.

Apply Peach-leaves to the Navel bruised, or a Cataplasm of Ox-gall, Wormwood and St. John's-wort. Or, Take *Powder of Wormwood, Gith, Centaury, Wormseed, Lupines, each half an ounce, with Oyl of Wormwood, and Wax half an ounce, make an Oyntment.* Or, Take *Treacle half an ounce, with juyce of Wormwood apply it to the Navel:* or make a Bath of Peach-leaves and Wormwood, put the child into it up to the Navel. If there be a Feaver, use colder things mentioned.

Chap. 24. *Of the Rupture.*

IT is from the Peritonæum broke or broken, when the small guts fall into the cods, from crying, cough, straining at stool, and from vehement motion, or a fall. Sometimes the Peritonæum is well, and a water falls from the belly into the cods.

The Signs. The tumor is visible: if it be from a gut, it is in one part only, as the right or left, and it may be felt, and the hole also through which it fell. If from water, it is even all over, and there was no cause of other Rupture.

The Prognostick. It is easier cured in Infants then in elder persons, for it is safer, but worse then that of water which goes away of it self when the water is consumed.

The Cure. Let the belly be kept open, let not the child cry. Avoid vehement motion, lay him upon his back, and thrust it up gently, and apply this Cluister. Take *Lambs-tongue, Sanicle, each half a ounce; Lentills, and Lupines, and red Rosis in powder, each two drams; Frankincense a dram, Aloes half a dram, with the white of an Egg.* Or, Take *Frankincense, Cypress-nuts, Aloes, Acacia, each two drams; Mirrh a dram, with Ising-glass make a Plaister.* Or apply Gum Elemni steept in Vinegar, where be a Cream at the top, and with Oyl of Roses make a Cerot.

Outwardly, Take *Sanicle, Lambs-tongue, each half a handful; Agrimony a handful, Comphry the greater half an ounce, boyl them in a pint strained, add Sugar, and drink often.* Or give *Powder of Mouse-ear, or Moonwort with wine.*

If it be from water, anoint with Oyl of Elder, Bayes,

Bayes, Rue, or apply a Cataplasm of Powder of Beans, Fenugreek, Linseed, Chamomil-flowers, Cummin-seeds, with these Oyls.

Chap. 25. *Of sticking out of the Navel.*

IT is without Inflammation. 1. When is was not well eyed, and too much left that sticks out. 2. When the Peritonæum is loose, and has water or wind in it, from crying or coughing. 3. When the Navel is ulcerated, and the guts fall into it: this is called properly *Exomphalon*.

The Navel yields to the touch, but in an inflammation, it is hard; there is neither heat nor redness, and it lasts longer than an Inflammation.

The Signs. If the Navel was not well cut, there will be no great a quantity, if the Peritonæum be not broken, but loose, the Navel starts not much out, and is not greater by crying; if it be broken, the tumor scarce appears when he lyes upon his Back, but it increaseth by crying or walking.

The Prognostick. If the Midwife did not cut the Navel well, it is more troublesome then dangerous. If it be too large or ulcerated, at first it is easily cured, but afterwards it may cause a deadly Iliack passion, when the guts that fall in, are inflamed.

The Cure. When the Peritonæum is loose, wind streteth the Navel; then use a Cataplasm of Cummin, Bayberries, and Lupines powdered in red Wine, or a Bag of Cummin and Spike boyled in red Wine. Then lay on an Astringent, and roll it.

If the Peritonæum be broken, first put in the gut, then bind it close, after you have laid on a stringent

Astringent Powders. Or, Take powder of Cypress-nuts, Frankincense, Myrrh, Mastich, Sarcocol, Alum, Icing-glass, each a dram; with the whites of two eggs make a Pultis, and give Medicines against Ruptures.

Chap. 4. Of Inflammation of the Navel.

IT is from pain, when it is not well tied, that draws blood to it. There is redness, hardness, heat, and heating.

If it turns to an Imposthume, and breaks, the guts come forth, and the child usually dies. *The Prognostick.*

First abate pain. Take *Mallows boyled and stampt two ounces, Barley-meal half an ounce, Lupines, Fenugreek, each two drams; with Oyl of Roses make a Cataplasm.* To repel Blood: Take *Frankincense a dram, Acacia, Fleabane-seed, each half a dram; with the whites of an Egg make a Cataplasm.* Hinder Suppuration as much as may be: but if it doth suppurate, Take *Turpentine half an ounce, the yolk of an Egg, and Oyl of Roses two ounces.* *The Cure.*

Chap. 27. Of Falling out of the Fundament.

WHen the muscle that shuts the Arse-hole is loose, the Fundament comes forth, the cause is moisture of the muscles after a flux, or straining at stool, in Tenesmus or Needing, or when the belly is bound. *The Signs.*

The people will tell you the causes, and you may see it.

The Prognostick.

It is eatily cured, when it is from straining at stool, if it have not been long out. If it be from great store of moisture it is hard to be cured, especially if there be a loosenes of the belly, for then medicines cannot lie on.

The Cure.

First, put it up, if it be swollen, foment it with the decoction of Mallows and Althæa, or anoint with Oyl of Lillies, then keep it in with astringent Ap. Take *red Roses, Pomegranate-pils and flowers, Cypress-nuts, each half an ounce; Sumach, Frankincense, Mastich, each two drams: boyl them in red wine, foment with a Sponge*, then sprinkle on this Powder. Take *red Roses and Pomegranate-flowers, each half a dram; Frankincense, Mastich, each a dram*; allay it upon a clout, and lay it to the Fundament, See *Lib.* 3. *Part* 2. *Sect.* 1. *Cap.* 6.

Chap. 28. *Of the Stone in the Bladder.*

Lib. 3. *par.* 2. *sec.* 1. *c.* 6. *& par.* 2. *sect.* 1. *p.* 1.

THe stone in the bladder is usual in Infants, as that of the kidnies is in elder people. How it is cured, we shewed before. In Infants it is from gross unclean milk made of tough meats, this too much taken in causeth crudities fit to breed the stone, or pap of Barley-meal and milk may cause it. There is also a weakness in the Liver and Stomach, when they do not separate unprofitable food, but much earthy juyce remains in the chyle that breeds stones. Also a hot distemper in the reins, by which the chyle is drawn to the bladder, and if there be a native hereditary disposition to breed the stone, an earthy part is in the humor, which makes the urine thick; this is in bigger Boyes more then in Infants.

They piss by drops, with itching and pain, the urine

rine is stope often, and that which is pissed is
e clear water white, or like milk or whey,
metimes blood is pissed, and the yard often
stands.

It increaseth daily, if it be not oppos'd, and *The Prog-*
cannot be cured without cutting, which is dan- *nostick.*
rous for young or old.

Prevent the breeding of it when you see the *The Cure.*
ast disposition to it. Let the belly be always
ept loose, and the Nurse eat no gross slimy
od: make a bath of the decoction of Althea,
allows, Pellitory, Parsley, Dill, Fœnugreek,
inseed, then anoint the bladder with Althæa,
l of Lillies and Scorpions, and apply a Cata-
sm of Pellitory, boyled with Oyl of Lillies.

A Powder. Take *Magistery of Crabs-eyes, white* *Lib. 3. Pr.*
mber, Goats-blood prepared, each a scruple; with *decal. vij.*
arsley-water, give it often. Or give *two drops*
f spirit of Vitriol with half a dram of Cypress Tur-
ntine.

Chap. 29. *Of Difficulty and Stoppage of Urine.*

Here are many causes in ripe age that are
mentioned, but in Infants they are chiefly
o causes: the thick humor that breeds the
one, that makes a Strangury and Dysury; and
e Stone that stops the bladder.

It is voided by drops, and the child cries, and *The Signs.*
Urine is thick, you may try with the Catheter
there be a Stone.

If it be not presently cured, it turns to the *The Progno-*
one: and all natural evacuation in Children *stick.*
ing stopt is dangerous.

It

The Cure. It is as in the Scurvy, you must evacuate humors from the first passages with Honey of Roses, Cassia, Turpentine, foment and anoint as before with Grass-water, Berberry, Dropwort-water, and decoction of red Peasc. Or, Take *the blood of an Hare an ounce, Saxifrage-roots six drams, calcine them, give from a scruple to half a dram, with white wine or Saxifrage-water.*

Chap. 30. *Of not holding the Urine.*

SOme piss not only in their sleep, but always, because the muscle that should close the orifice of the bladder is weak, and when much water pricks it, it suffers it to come forth, sometimes a stone in the Bladder hurts the Sphincter, so that it cannot do its duty. The cause of weakness is a cold humor and moist, from gross meats, from gluttony, and the like.

The Signs. It cannot be known in Infants, but it may in elder children, that know they ought not piss a bed.

The Prognostick. If it come by custome, it turns to an habit or a disease, and is hard to be cured in [illegible] years: if it be from distemper, is easie to be cured.

The Cure. Alter the cold and moist distemper, dry and consume the flegm, let the Nurse have a hot drying diet with Sage, Hyssop, Marjoram, let the child drink much, keep the Belly.

Outwardly anoint the Region of the Bladder with Oyl of Castus, Orris, and other driers, make a Bath of Sulphur, Allum, and Oak-leaves, or use Sulphur or Allum-baths: give this Pow-

ket. Take *Hogs-bladders burnt, vualled stones of a Hare, Cocks stones roasted, each half a dram; acorns two scruples, Nip, Mace, each a scruple, give half a dram with Oak-leaves-water.* See Lib. 2. Part 3. Sect. 2. Cap. 6.

Chap. 31. *Of chasing in the Hips, called Intertrigo.*

IT is the separation of the Scarf-skin from the true in the Hips, that causeth pain and unquietness.

The Causes. It is from sharp Piss, when the clouts are not changed often; in such as are fat, to whom filth sticks easily.

The Signs. The skin is off, and it looks red.

The Prognostick. It is troublesome by reason of the pain, and causeth want of sleep, and ulcerateth if it be not cured.

The Cure. Change the clouts often, wash and cleanse the child often, sprinkle on this fine Powder. Of Litharge of Silver, seeds and leaves of Roses, burnt Allum and Frankincense, or anoint with white Ointment and Diapompholigos.

Chap. 32. *Of Leanness and Fascination.*

SOmetimes children and men grow lean; the elder from Feavers, Consumptions, and other diseases; but children pine away, and the cause is not known, and though they eat and perform other actions, they are not nourished nor grow.

The

The causes of Consumption in Infants, as little or bad milk by which no blood is bred to nourish the body, so that they thrive not at all, they change the Nurse.

The second is worms that sucks away the nutriment.

The third is worms about the body without, as in the Back, Arms, or Legs, and all parts, these are very small, and breed in musculous parts, and stick in the skin, and never come wholly out, but after rubbing in baths, they put forth their heads like black hairs, and run in when they feel the cold air; they breed of slimy matter shut up in the capillar veins, which turns to worms from transpiration hindred.

The fourth cause in the opinion of people, is fascination or witchcraft, either from the eyes of Witches, or by vapors, or by touch, or by words from a Witch; these are alledged by many Authors. I neither allow nor plainly deny all these waies of fascination, though it is not credible that a child should suffer by words or looks only. I deny not but diseases may be sent from sick bodies to others, as the Leprosie, the French Pox, Consumption, and the like, and many infect Infants. And I believe that they may be hurt by Witches and malitious persons by the help of the Devil and Gods permission, as *Basil* the Great writeth: for wicked people make a league with the Devil that they may hurt such as they look enviously and angerly upon. And I add one thing, A habit of body that is grown very excellent, is in most danger, as *Hippocrates* saith, When children come to be very healthful and fair, they fall suddenly into a disease, and the vulgar not knowing the cause of it, impute it to Witchcraft.

Bas. in hodt invidia.

The

The signs of the causes, if they be from a Feaver or other disease, it is easily known. If these causes be not, view the Nurses milk: whether little, or her breasts flag without milk, and that is the cause of leanness in the child. If she have milk, see if it be not hot and dry and cholerick. And consider her Constitution. If the milk be blameless, see if it be not from worms either in the guts or in the skin; the worms in the skin are known by putting the child into a bath and rubbing it, especially on the back with the hand, and with Honey and Bread, and then you shall see little ash-coloured or black hairs come out of the skin. *The Signs.*

If there be no outward nor inward cause, you may mistrust a venemous vapour or witchcraft.

If it be for want of milk, change the Nurse. If it be from worms in the skin, it is not hard to be cured; if it be from an occult quality, or from witchcraft, it is hard to be cured, because we know not the nature of the malignity. *The Prognostick.*

If the Nurse have any disease, or be contrary to the constitution of the child, change her, kill and cast out the worms. If it be from worms in the back, rub it, and anoint it with Honey and Wheat-bread, and when their heads come forth, kill them with a Razor or crust of bread. Do this often. *The Cure.*

There are many superstitious things carried about against witchcraft, some hang Amber and Coral about the childs neck, nor is it impossible that Plants and Gems should have power against witchcraft. As, Briony-root, and Elks-hoof are good against the Epilepsie, also there are Amulets against other Diseases.

If leanness be from a dry distemper of the whole

whole body, there is no better Remedy then often bathing in a Decoction of Mallows, Althea, Branck-ursine, Sheeps-heads, and the like, and anoint after with the Oyl of sweet Almonds.

If he be hot and dry, add to the Bath Lettice, Endive, Violets, Poppy-heads, and anoint after with Oyl of Roses and Violets.

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